

## PREFACE

THIS TRANSLATION IS ESPECIALLY DEDICATED  
TO MY LATE PRECEPTOR,

THE MOST VENERABLE

BADDANTA KUMĀRĀBHIVAMSA

*SĀSANADHAZA SIRĪPAVARA DHAMMĀCARIYA,  
SAKKYASĪHA DHAMMĀCARIYA,  
AGGA MAHĀ PAṄḌITA, AGGA MAHĀ GANDHA VĀCAKA PAṄḌITA,  
NAINGANTAW OVĀDĀCARIYA (NATION'S OVĀDĀCARIYA),  
TIPIṬAKA OVĀDĀCARIYA, TIPIṬAKA PUCCHAKA*

In November 2010, I came to know that the English version of the four *Yamaka* out of the late five *Yamaka* were lost somehow. The *Yamaka* has ten kinds in which first five are called the lower *Yamaka* and the late five as the higher *Yamaka*. The English version of the lower *Yamaka* was written by *Mūla Paṭṭhāna Sayadaw Ven. Nārada* and *Banmaw Sayadaw Ven. Kumārābhivaraṅga* assisted by some other venerable monks and lay persons. The higher *Yamaka* English version was been written as well by these venerable masters. Somehow, only the copy of the lower *Yamaka* English version can be found these days.

By *Venerable Banmaw Sayadaw*, I came to know that the higher *Yamaka* English version is to be published again. But only one *Yamaka* (i.e. *Indriya Yamaka*) is left as manuscript and the other four *Yamaka* can not be traced now. So it is decided to make a new translation. By the wish of *Venerable Banmaw Sayadaw*, this work is firstly established.

The copied book of the five lower *Yamaka* English version which is shown by *Venerable Banmaw Sayadaw* to apply for, is deeply a good help in this translation. And the *AYAKYAUK* (or the Precise Definition written by ancient Myanmar *Abhidhamma* masters) is a great help as well.

This translation is solely done by me (the translator) alone .i.e., any error in meaning or essence of *Dhamma* is my responsibility. To those who wish to mend or give advices for the better quality please do as one's *dhamma* wish. And [nandamedha@gmail.com](mailto:nandamedha@gmail.com) will be pleased to receive such caring advices.

This *Anusaya Yamaka* translation is started on 12.4.2011 at the hermitage near the construction of AUNG SIDDHI DHAT-PAUNG SU DHĀTU STUPA, SASANĀLANĀKĀRA MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar. It is finished on 15.5.2011 at the hermitage near the construction of THITSAR NYAN YAUNG SHWE ZE GONE STUPA, YADANAR MAN AUNG MONASTRY, Moe Nan Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar.

Nandamedhā

## FOREWORD

*YAMASSA VISAYĀTĪTĀM , LOKANĀTHAM BHIVANDIYA ,  
DHAMMAṀSAMGHANCA AMALAM, GUṆASĀMIṆCA ME GARUM.* (1)

BEING THE ONE BEYOND THE MEAN OF DEATHNESS,  
BEINGS' VENERABLE LORD BUDDHA, THE HIGHNESS,  
OUT OF MENTAL DIRTS; THE *DHAMMA* AND THE *SAMGHĀ*,  
AS WELL AS KUMĀRA MAHĀTHERA, MY LATE PRECEPTOR  
TO THOSE OF HIGHLY HONOURED, I DEEPLY DO MY *GĀRAVĀ*. (2)

The essence of *Dhamma*, especially of *Abhidhamma*, can be best understood only by *Pāḷi*, the original language used by the Lord Buddha. As usual, the changing into another language can vary the meaning and essence of the origin. Nevertheless, for those who wish to glance some of the essence of Buddha's doctrine, this English version is written.

To get more precise meaning, go with *Pāḷi* version and do with mediation. It is strongly urged that studying this English version can be much delightful only when the *Pāḷi* version is not neglected. The *Pāḷi* version recommended here is the *Chaṭṭha Saṅgīti* Edition. The guidelines from good *Abhidhamma* scholars or a basic knowledge in *Abhidhamma* is at least a necessity.

Because of the limited access, time, language barrier (especially in grammatical basis) and my knowledge, may I ask for the forgiveness and sympathy if un-appropriate usage or translation is seen by the readers.

This is intended to be a track rather than a text for the study of *Buddha Dhamma*. For broader view, translations in some phrases are changed without interfering the original meaning.

The will of mine (the translator's):

1. The copyright of this writing is FREE, as *Dhamma* was freely given by the *Dhamma* Master, the Lord Buddha.
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Nandamedhā  
28.2.2011

( 1 ) The *Pāṭi* verse is from *AYAKAUK* ( precise definition of *Abhidhamma* written by ancient Myanmar scholars ).

(2) *GĀRAVĀ* ( Pāṭi ) = Respect; veneration; homage; heedfulness

## GENERAL

When this translation is to be done, there are some rules that have been made;

- (a) To use the familiar usage for this translation which is intended for the ordinary (self-studying) personnel
- (b) Must not sway in the meaning
- (c) Must be the same in usage as the first (five) *Yamaka* English Version which is now available; and should make no different usage (that might dishonors the old version) unless when it is a truly necessity
- (d) Must be a harmony with the first (five) *Yamaka* English Version
- (e) Except for some words, will try to translate all *Pāḥi* words
- (f) Put foot-notes when it is necessary
- (g) Make the readers to get some other knowledge concerning *Dhamma*

Because of some rules, it is difficult to make some translations in some places.

For instance, *Okāsa* word is so wide. And so *yattha* (pronoun in general), has a range of meanings; plane/place/abode/dwelling/period/state/situation/at time being and etc., concerning where and when representing locative case. But as it was translated as “plane” always in previous (*Yamaka* English) translation, this translation is still the same. The word “state” might be the best (not perfect) for this word *Okāsa*, but as the rule (c) is made up, “plane” is the word I have chosen even though not much delighted in some sense. But as this translation is for the step (not a text) for the *Dhamma* study; and for the rule (d), it is proudly presented. And not using “abode” or “period” accordingly is the same intention (i.e., for the stable translation) and most of all for the rule (c).

Some of the sentences may be too long for the reader, but to help in comparative-study with original *Pāḥi*, it is still long and may be a bit confuse or unclear in the meaning. Which is the main verb? Which is/are the subject(s)? But as this translation is also intended as a step to hold *Pāḥi* sentence-constructing-style in some sense, there are many long sentences. But for some clear information, some short sentences are made in some places. For some *Pāḥi* words, such as {copulative or disjunctive particle, *ca* (and, too, also, as well...)}; when translation is done, sometimes it is left un-translated in some places. But when it is translated, even when it represents to a verb (in some places) the translation word “also” is placed not only before or after the verb, and also sometimes placed near noun for the better of the wide knowledge in understanding *Dhamma*. And some of the words which are in present tense are changed into present participles in order to get/hold the deep and precise meanings (by the rule of “*vattamānā paccuppanne*”). It is sometimes done not all because of the grammatical styles of English and *Pāḥi* are not the same. And even when the grammatical approaches can be matched: for the wider knowledge in *Dhamma*, that particular translation style is used here and there in the translation.

And most of all, it is my view that *gantha* (scriptures) are mostly in *upalakkhaṇa* or *nayadassana* (i.e., a basis which can be a standard). So as long as the translation is not contradicted to the original meaning, it is eligible to use other meanings. As so, this is just the (aid as in) translation (style) and intends to stand as a track rather than a text.

In using *Pāḥi*, *Ṁ/ṁ* is used, instead of *M/ṁ*, in honoring the old usage.

For the smooth under taking, without contradicting the essence, some grammatical changes are made, from singular to plural, active to passive and vice versa.

For the broader view, even for a word - *kāmāvacāra* is translated as sense sphere<sup>1</sup> or sensuous sphere<sup>2</sup> or sensual sphere<sup>3</sup>. And there are many alike.

When I informed a venerable scholar monk that I am to make the translation of some *Yamaka*, one admonishing and one praising were given. The admonishing “Better to make it with other two or three scholars” is in vain due to my current situation. The praising “It will be a better than nothing” is deeply considered. When feeling that this piece of something is not an essence breaking and worth giving, I heartedly make this translation.

By *Yamaka*, may all be *Yamako*<sup>4</sup>.

My (the translator) name is Nandamedhā. I am a (*Theravāda*) hermit since 8.1.2000. Before becoming a hermit, I was been for 20 months as a *Theravāda* novice and 3 years as a *Theravāda* monk. I was born in Pyay, in middle Myanmar, on 19.11.1977.

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<sup>1</sup> Too much following and flowing in sensation at this plane

<sup>2</sup> Too much delighted at this plane

<sup>3</sup> Too much gratified, attractive, indulged at this plane

<sup>4</sup> The one who overcomes *zāti* (which causes death) and five *upādānakkhandha* (which die)

## ACKNOWLEDGEMENT

This work is possible only when there is a great deal of supports. It will not be enough to show the gratitude of those supporters just in words. But without mentioning them would be a much flaw indeed. I am much obliged and overwhelmed with gratitude of the followings:

- (a) The un-comparable *Sammāsambuddha*
- (b) The sublime *Dhamma*
- (c) The great *Sarīghā*
- (d) The most Venerable *Sayadaws*
- (e) The *Dhamma* Scholars
- (f) The lay supporters
- (g) The every kind of supports of far and near
- (h) In the very rural area, where very low capacity in using electricity (3 hours maximum per day), making this translation a possibility is truly a great challenge especially when the time-table for 4 *Yamaka* translations (i.e., *Sarīkhāra Yamaka*, *Anusaya Yamaka*, *Citta Yamaka* and *Dhamma Yamaka*) is less than 9 weeks. When it is decided to make the translation, my brother lends his lap-top which was then at Mandalay. About 100 miles is carried out by train. And 30 miles at least by motor bike by my father just to give it to me. As of my current situations, I am not able to do the translation at one sitting. As I have a kind of Mobile-*Sasana* activity these days, I am to move from a place to another in every 5/6 days. And when all journeys are generally done just by walking in the rainy season at rainy places where the destinations are ranged from 7 – 40 miles, this work is more than just a work. Carrying not just a robe and some personal belongings in an alms-bowl, but also a lap-top and 5 books (3 *Pāḷi Yamaka* books, 1 *Ayakauk* and 1book <the first five *Yamaka* English translated version> in total) is sometimes a bit exhausted especially when the destinations are far away. Sometimes such a day-journey is more than 40 miles walking alone and unavoidable. Wet as it is raining cats and dogs, but still sweat for such mud and track. Only when it is helped by the devotees of the rural area, it is a great relief indeed then. Even preparations for the usage of electricity {such as carrying 12-K heavy battery by the (respective) villagers to the nearest station every night to recharge, so that it might be used tomorrow in day time ... and many more} is a great deal indeed. But not every night is possible nor is the day time. Indeed the lending of their time, energy and every support I can receive is more than just precious. By such preparations this task is carried out. While it is on the move, a great deal of aids and supports from many local sources are the appetite I am much relied upon.

I translate the version into materiality, and they transform it into reality.

Without them (including many un-seen *dhamma* supports from various sources), rather than the whole translation, not even a single word can be a possibility.

MAY ALL, WHO MADE THIS POSSIBLE, BE FREED FROM THE PAIRED WORLD.

Nandamedhā

# ABHIDHAMMA PIṬAKA<sup>1</sup>

## PAIRS ON LATENT STATES (*ANUSAYA YAMAKA PĀḲI*<sup>2</sup>)

Veneration to that Exalted, the Purified, the Fully Self-Enlightened.

(*NAMO TASSA BHAGAVATO ARAHATO SAMĀSAMBUDHA*)

1. There are seven latent states: latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts, latent state of attachment to existence, and latent state of ignorance.

### 1. CHAPTER ON THE ARISING STATES (*UPPATTIṬṬHĀNA VĀRA*)

2. Where does latent state of attachment to sensual pleasures lay latent?<sup>3</sup> In the two feelings<sup>4</sup> of sensual element, latent state of attachment to sensual pleasures lays latent.

Where does latent state of hatred lay latent?<sup>5</sup> In un-pleasant feeling, latent state of hatred lays latent.

Where does latent state of pride lay latent?<sup>6</sup> In the two feelings of sensual element, in the fine-material element and immaterial element, latent state of pride lays latent.

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<sup>1</sup> *ABHIDHAMMA PIṬAKA* = *ABHI* (profound) + *DHAMMA* (doctrine) + *PIṬAKA* (the basket) = The basket of Profound doctrine

<sup>2</sup> *ANUSAYA YAMKA PĀḲI* ; *ANUSAYA* + *YAMAKA* + *PA* + *ĀḲI* ; *ANUSAYA* = *Latent states* ; *YAMAKA* = Pairs ; *PA* = the nobles ; *ĀḲI* = the (taking) process; "THE PAIRS ON LATENT STATES" WHICH IS CARRIED ALONG THE NOBLES

<sup>3</sup> *Lobha cetasika* which attaches to 11 *kāma* planes is known as latent state of attachment to sensual pleasures, and it is

- as of person : lays latent at *Puthujjana*, *Sotāpanna* and *Sakadāgāmi*, and not at *Anāgāmi* and *Arahant*
- as of eradication : happens at *Sotāpatti Maggaṭṭhāna* and *Sakadāgāmi Maggaṭṭhāna*, and does not happen at *Anāgāmi Maggaṭṭhāna* and *Arahatta Maggaṭṭhāna*
- as of plane : happens at the time when sensing *kāma dhātu* (or) 11 *kāma* planes
- as of feeling : arises at 19 *kāma sukha vedanā* and 32 *kāma upekkhā vedanā*
- as of lays latent : Even if (this latent state of attachment to sensual pleasures ) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called ( *anuseti* - lays latent ) whether it was, or it is , or it will be.

<sup>4</sup> *Sukha vedanā* ( pleasant feeling ) and *Adukkhamasukha vedanā* ( neither pleasant nor un-pleasant, i.e. indifferent feeling )

<sup>5</sup> *Dosa cetasika* which is known as latent state of hatred, and it is

- as of person : lays latent at *Puthujjana*, *Sotāpanna* and *Sakadāgāmi*, and not at *Anāgāmi* and *Arahant*
- as of feeling : arises at 2 *domanassavedanā* and (as only when sensing) 1 *dukkha vedanā*
- as of lays latent : Even if (this latent state of attachment to sensual pleasures ) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called ( *anuseti* - lays latent ) whether it was, or it is , or it will be.

<sup>6</sup> *Māna cetasika* which associates with 4 *dīṭṭhigata vippayutta* (of *lobha-hetu*) is latent state of pride, and it is

- as of person : lays latent at *Puthujjana*, *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi*, and not at *Arahant*
- as of eradication : happens at *Sotāpatti Maggaṭṭhāna*, *Sakadāgāmi Maggaṭṭhāna* and *Anāgāmi Maggaṭṭhāna*, and does not happen at *Arahatta Maggaṭṭhāna*
- as of plane : happens at the time when sensing 11 *kāma* planes (or) *kāma dhātu*, 16 *rūpa* (fine-material) *dhātu* and 4 *arūpa* (immaterial) *dhātu*
- as of feeling : arises at 19 *kāma sukha vedanā* and 32 *kāma upekkhā vedanā*

Where does latent state of wrong-views lay latent?<sup>7</sup> In the states of all that include body<sup>8</sup>, latent state of wrong-views lays latent.

Where does latent state of doubts lay latent?<sup>9</sup> In the states of all that include body, latent state of doubts lays latent.

Where does latent state of attachment to existence lay latent?<sup>10</sup> In the fine-material element and immaterial element, latent state of attachment to existence lays latent.

Where does latent state of ignorance lay latent?<sup>11</sup> In the states of all that include body, latent state of ignorance lays latent.

END OF CHAPTER ON THE ARISING STATES.  
(UPPATTIṬṬHĀNAVĀRO)

2. GREAT CHAPTER (MAHĀ VĀRA) 1. CHAPTER ON LATENCY (ANUSAYA VĀRA)

REGULAR (ANULOMA) PERSON (PUGGALA)

3. Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of hatred lay latent to that person?

Yes.

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(e) as of lays latent : Even if (this latent state of attachment to sensual pleasures ) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called ( *anuseti* - lays latent ) whether it was, or it is , or it will be.

<sup>7</sup> *Diṭṭhi cetasika* which associates with 4 *diṭṭhigata sampayutta* (of *lobha-hetu*) is latent state of wrong-views, and it is

- (a) as of person : lays latent at *Puthujjana*, and not at *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahant*
- (b) as of planes : happens at the time when sensing (all) 3 *Dhātu*
- (c) as of feeling : arises at *sukha vedanā*, *dukkha vedanā* and *upekkhā vedanā*
- (d) as of lays latent : Even if (this latent state of attachment to sensual pleasures ) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called ( *anuseti* - lays latent ) whether it was, or it is , or it will be.

<sup>8</sup> The *lokī dhamma* which are parts of all *sakāya* (the existing body)

<sup>9</sup> *Vicikiccā cetasika* which associates with 4 *diṭṭhigata sampayutta* (of *lobha-hetu*) is latent state of doubts, and it is

- (a) as of person : lays latent at *Puthujjana*, and not at *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahant*
- (b) as of planes : happens at the time when sensing (all) 3 *Dhātu*
- (c) as of feeling : arises at *sukha vedanā*, *dukkha vedanā* and *upekkhā vedanā*
- (d) as of lays latent : Even if (this latent state of attachment to sensual pleasures ) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called ( *anuseti* - lays latent ) whether it was, or it is , or it will be.

<sup>10</sup> *Lobha cetasika* which associates with 4 *diṭṭhigata vippayutta* (of *lobha-hetu*) that attaches to *rūpa* planes and *arūpa* planes is the latent state of attachment to existence, and it is

- (a) as of person : lays latent at *Puthujjana*, *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi*
- (b) as of eradication : happens at *Sotāpatti Maggaṭṭhāna*, *Sakadāgāmi Maggaṭṭhāna* and *Anāgāmi Maggaṭṭhāna*, and not at *Arahatta Maggaṭṭhāna*
- (c) as of plane : happens at the time when sensing *rūpa* planes and *arūpa* planes
- (d) as of lays latent : Even if (this latent state of attachment to sensual pleasures ) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called ( *anuseti* - lays latent ) whether it was, or it is , or it will be.

<sup>11</sup> *Moha cetasika* which associates with (all) 12 *akusala* is latent state of ignorance, and it is

- (a) as of person : lays latent at *Puthujjana*, *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi*, and not at *Arahant*
- (b) as of planes : happens at the time when sensing (all) 3 *Dhātu*
- (c) as of feeling : arises at *sukha vedanā*, *dukkha vedanā* and *upekkhā vedanā* (of 12 *akusala*)
- (d) as of lays latent : Even if (this latent state of attachment to sensual pleasures ) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called ( *anuseti* - lays latent ) whether it was, or it is , or it will be.



(Or else,)<sup>12</sup> latent state of hatred lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?  
Yes.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of pride lay latent to that person?  
Yes.

Latent state of pride lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?  
In *Anāgāmi*<sup>13</sup>, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent to that person. In three persons<sup>14</sup>, latent state of pride lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of wrong-views lay latent to that person?  
In two persons<sup>15</sup>, latent state of attachment to sensual pleasures lays latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of attachment to sensual pleasures lays latent and latent state of wrong-views also lays latent.  
Latent state of wrong-views lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?  
Yes.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of doubts lay latent to that person?  
In two persons, latent state of attachment to sensual pleasures lays latent; latent state of doubts does not lay latent to those persons. In *Puthujjana*, latent state of attachment to sensual pleasures lays latent and latent state of doubts also lays latent.  
Latent state of doubts lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?  
Yes.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of attachment to existence lay latent to that person?  
Yes.  
Latent state of attachment to existence lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?  
In *Anāgāmi*, latent state of attachment to existence lays latent; latent state of attachment to sensual pleasures does not lay latent to that person. In three persons, latent state of attachment to existence lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of ignorance lay latent to that person?  
Yes.  
Latent state of ignorance lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?  
In *Anāgāmi*, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

4. Latent state of hatred lays latent to this person. Does latent state of pride lay latent to that person?

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<sup>12</sup> (Or else,) - The words in the brackets should be repeated in all the following sentences accordingly.

<sup>13</sup> The person who will never return to *Kāma* ( sensual pleasures ) plane

<sup>14</sup> *Puthujjana* ( person of common world-ling ), *Sotāpanna* ( person who has entered the noble path to *Nibbāna* ) and *Sakadāgāmi* (person who may return to *Kāma* plane once )

<sup>15</sup> *Sotāpanna* and *Sakadāgāmi*

Yes.

Latent state of pride lays latent to this person. Does latent state of hatred lay latent to that person?

In *Anāgāmi*, latent state of pride lays latent; latent state of hatred does not lay latent to that person. In three persons, latent state of pride lays latent and latent state of hatred also lays latent.

Latent state of hatred lays latent to this person. Does latent state of wrong-views lay latent to that person?.....pe.....<sup>16</sup> Does latent state of doubts lay latent to that person?

In two persons, latent state of hatred lays latent; latent state of doubts does not lay latent to those persons. In *Puthujjana*, latent state of hatred lays latent and latent state of doubts also lays latent.

Latent state of doubts lays latent to this person. Does latent state of hatred lay latent to that person?

Yes.

Latent state of hatred lays latent to this person. Does latent state of attachment to existence lay latent to that person?.....pe..... Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Does latent state of hatred lay latent to that person?

In *Anāgāmi*, latent state of ignorance lays latent; latent state of hatred does not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of hatred also lays latent.

5. Latent state of pride lays latent to this person. Does latent state of wrong-views lay latent to that person? .....pe.....Does latent state of doubts lay latent to that person?

In three persons, latent state of pride lays latent; latent state of doubts does not lay latent to those persons. In *Puthujjana*, latent state of pride lays latent and latent state of doubts also lays latent.

Latent state of doubts lays latent to this person. Does latent state of pride lay latent to that person?

Yes.

Latent state of pride lays latent to this person. Does latent state of attachment to existence lay latent to that person? .....pe..... Does latent state of ignorance lay latent to that person? Yes.

Latent state of ignorance lays latent to this person. Does latent state of pride lay latent to that person? Yes.

6. Latent state of wrong-views lays latent to this person. Does latent state of doubts lay latent to that person?

Yes.

Latent state of doubts lays latent to this person. Does latent state of wrong-views lay latent to that person?

Yes.

Latent state of wrong-views lays latent to this person. Does latent state of attachment to existence lay latent to that person? .....pe..... Does latent state of ignorance lay latent to that person? Yes.

Latent state of ignorance lays latent to this person. Does latent state of wrong-views lay latent to that person? In three persons, latent state of ignorance lays latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent and latent state of wrong-views also lays latent.

7. Latent state of doubts lays latent to this person. Does latent state of attachment to existence lay latent to that person? .....pe.....Does latent state of ignorance lay latent to that person? Yes.

Latent state of ignorance lays latent to this person. Does latent state of wrong-views lay latent to that person?

In three persons, latent state of ignorance lays latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent and latent state of wrong-views also lays latent.

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<sup>16</sup> .....pe..... (short term of Pāli ; *peyyāla*) = omitted/hidden words/phrases ( as easy to find from the past/nearby )

8. Latent state of attachment to existence lays latent to this person. Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Does latent state of attachment to existence lay latent to that person?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

9. Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person. Does latent state of pride lay latent to that person?

Yes.

Latent state of pride lays latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person?

In *Anāgāmi*, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to that person. In three persons, latent state of pride lays latent and latent state of attachment to sensual pleasures and latent state of hatred also lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person. Does latent state of wrong-views lay latent to that person? .....pe.....Does latent state of doubts lay latent to that person?

In two persons, latent state of attachment to sensual pleasures and latent state of hatred lay latent; latent state of doubts do not lay latent to that person. In *Puthujjana*, latent state of attachment to sensual pleasures and latent state of hatred lay latent, and latent state of doubts also lays latent to that person.

Latent state of doubts lays latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person. Does latent state of attachment to existence lays latent to that person? .....pe..... Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person?

In *Anāgāmi*, latent state of ignorance lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of attachment to sensual pleasures and latent state of hatred also lay latent.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

10. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person. Does latent state of wrong-views lay latent to that person? .....pe.....Does latent state of doubts lay latent to that person?

In two persons, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent, and latent state of wrong-views also lays latent to that person.

Latent state of doubts lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of hatred lay latent to this person. Does latent state of attachment to existence lay latent to that person? .....pe.....Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person?

In *Anāgāmi*, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of attachment to sensual pleasures, latent state of hatred and latent state of hatred and latent state of pride also lay latent.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

11. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person. Does latent state of doubts lay latent to that person?

Yes.

Latent state of doubts lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person. Does latent state of attachment to existence lay latent to that person?

.....pe.....Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person?

In *Anāgāmi*, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to that person. In two persons, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also lay latent to that person.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

12. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to this person. Does latent state of attachment to existence lay latent to that person? .....pe..... Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to that person?

In *Anāgāmi*, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to that person. In two persons, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent; latent state of wrong-views and latent state of doubts do not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also lay latent to that person.

END OF CHAPTER WITH FIVE-BASE.

(PAÑČAKAMŪLAKAM)

13. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to this person. Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to that person?

In *Anāgāmi*, latent state of ignorance, latent state of pride and latent state of attachment to existence lay latent to this person; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to that person. In two persons, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence lay latent; latent state of wrong-views and latent state of doubts do not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to that person.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAṆ*)

REGULAR (ANULOMA) PLANE (OKĀSA<sup>17</sup>)

14. Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of hatred lay latent at that plane?

No.

Latent state of hatred lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

No.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of pride lay latent at that plane?

Yes.

Latent state of pride lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

In the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent at those planes. In the two feelings of sensual element, latent state of pride lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of wrong-views lay latent at that plane? .....pe..... Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of attachment to sensual pleasures does not lay latent at those planes. In the two feelings of sensual element, latent state of doubts lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

No.

Latent state of attachment to existence lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

No.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent at those planes. In the two

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<sup>17</sup> *Okāsa* = (at feeling / element/ state ) plane/place/stage/situation

feelings of sensual element, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

15. Latent state of hatred lays latent at this plane. Does latent state of pride lay latent at that plane?

No.

Latent state of pride lays latent at this plane. Does latent state of hatred lay latent at that plane?

No.

Latent state of hatred lays latent at this plane. Does latent state of wrong-views lay latent at that plane?

.....pe..... Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of hatred lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of hatred does not lay latent at that plane. In un-pleasant feeling, latent state of doubts lays latent and latent state of hatred also lays latent.

Latent state of hatred lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

No.

Latent state of attachment to existence lays latent at this plane. Does latent state of hatred lay latent at that plane?

No.

Latent state of hatred lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of hatred lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of hatred does not lay latent at that plane. In un-pleasant feeling, latent state of ignorance lays latent and latent state of hatred also lays latent.

16. Latent state of pride lays latent at this plane. Does latent state of wrong-views lay latent at that plane? .....pe..... Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of pride lay latent at that plane?

In un-pleasant feeling, latent state of doubts lays latent; latent state of pride does not lay latent at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent and latent state of pride also lays latent.

Latent state of pride lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

In the two feelings of sensual element, latent state of pride lays latent; latent state of attachment to existence does not lay latent at that plane. In the fine-material element and immaterial element, latent state of pride lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent at this plane. Does latent state of pride lay latent at that plane?

Yes.

Latent state of pride lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of pride lay latent at that plane?

In un-pleasant feeling, latent state of ignorance lays latent; latent state of pride does not lay latent at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of pride also lays latent.

17. Latent state of wrong-views lays latent at this plane. Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of wrong-views lay latent at that plane?

Yes.

Latent state of wrong-views lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

In the three feelings of sensual element, latent state of wrong-views lays latent; latent state of attachment to existence does not lay latent at those planes. In the fine-material element and immaterial element, latent state of wrong-views lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent at this plane. Does latent state of wrong-views lay latent at that plane?

Yes.

Latent state of wrong-views lays latent at this plane. Does latent state of ignorance lay latent at the plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of wrong-views lay latent at that plane?

Yes.

18. Latent state of doubts lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

In the three feelings of sensual element, latent state of doubts lays latent; latent state of attachment to existence does not lay latent at those planes. In the fine-material element and immaterial element, latent state of doubts lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent at this plane. Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of doubts lay latent at that plane?

Yes.

19. Latent state of attachment to existence lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

In the three feelings of sensual element, latent state of ignorance lays latent; latent state of attachment to existence does not lay latent at that plane. In the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of attachment to existence also lays latent.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

20. Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of pride lay latent at that plane?

None.<sup>18</sup>

Latent state of pride lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?

In the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent at those planes.

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<sup>18</sup> ( in Pāli ) *Naṭṭhi* = There is no such plane/state ( as the certain statement itself is impossible)

Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of wrong-views lay latent at that plane? .....pe..... Does latent state of doubts lay latent at that plane?  
None.

Latent state of doubts lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?

In the fine-material element and immaterial element, latent state of doubts lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of attachment to existence lay latent at that plane?

None.

Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?

No.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent at those planes.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

21. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at this plane. Does latent state of wrong-views lay latent at that plane? .....pe.....Does latent state of doubts lay latent at that plane?

None.

Latent state of doubts lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at that plane?

In the fine-material element and immaterial element, latent state of doubts and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at this plane. Does latent state of attachment to existence lay latent at that plane?

None.

Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.



Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

22. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at this plane. Does latent state of doubts lay latent at that plane?

None.

Latent state of doubts lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at that plane?

In the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at that plane. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at this plane. Does latent state of attachment to existence lay latent at that plane?

None.

Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

23. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at this plane. Does latent state of attachment to existence lay latent at that plane?

None.

Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

END OF CHAPTER WITH FIVE-BASE.

(*PAÑCAKAMŪLAKAṂ*)

24. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures, .....pe..... latent state of attachment to existence lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred and latent state of attachment to existence do not lay latent at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence do not lay latent at those planes.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAṂ*)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

25. Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

No.

Latent state of hatred lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

No.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

Yes.

Latent state of pride lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

In *Anāgāmi* with the two feelings of sensual element<sup>19</sup>, and in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of pride lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of wrong-views .....pe..... latent state of doubts lays latent to that person at that plane?

In two persons, in the two feelings of sensual element, latent state of attachment to sensual pleasures lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana* with the two feelings of sensual element, latent state of attachment to sensual pleasures lays latent and latent state of doubts also lays latent to those persons at those planes.

Latent state of doubts lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

In *Puthujjana* with un-pleasant feeling, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

No.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent at that person at that plane?

No.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

Yes.

Latent state of ignorance lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

In *Anāgāmi* with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. In three persons with un-pleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

26. Latent state of hatred lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

No.

Latent state of pride lays latent to this person at this plane. Does latent state of hatred to that person at that plane?

No.

Latent state of hatred lays latent to this person at this plane. Does latent state of wrong-views .....pe..... latent state of doubts lay latent to that person at that plane?

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<sup>19</sup> Instead of (lit.) *at the two feelings of sensual element*, "with the two feelings of sensual element" is used for the smooth usage. And such style will be used in this translation.

In two persons with un-pleasant feeling, latent state of hatred lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana* with un-pleasant feeling, latent state of hatred does not lay latent; latent state of doubts does not lay latent to those persons at those planes.

Latent state of doubts lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

In *Puthujjana* with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts lays latent and latent state of hatred also lays latent.

Latent state of hatred lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

No.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

No.

Latent state of hatred lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

Yes.

Latent state of ignorance lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

In *Anāgāmi* with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of hatred does not lay latent to those persons at those planes. In three persons with the two feelings of sensual element, in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance lays latent and latent state of hatred also lays latent.

27. Latent state of pride lays latent to this person at this plane. Does latent state of wrong-views .....pe..... latent state of doubts lay latent to that person at that plane?

In three persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of pride lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana* with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of pride lays latent and latent state of doubts also lays latent.

Latent state of doubts lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

In *Puthujjana* with un-pleasant feeling, latent state of doubts lays latent; latent state of pride does not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent and latent state of pride also lays latent.

Latent state of pride lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

In four persons<sup>20</sup> with the two feelings of sensual element, latent state of pride lays latent; latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of pride lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

Yes.

Latent state of pride lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

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<sup>20</sup> *Puthujjana, Sotāpanna, Sakadāgāmi and Anāgāmi*

In four persons with un-pleasant feeling, latent state of ignorance lays latent; latent state of pride does not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of pride also lays latent.

28. Latent state of wrong-views lays latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?

Yes.

Latent state of doubts lays latent to this person at this plane. Does latent state of wrong-views lay latent to that person at that plane?

Yes.

Latent state of wrong-views .....pe..... latent state of doubts lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

In *Puthujjana* with the three feelings of sensual element, latent state of doubts lays latent; latent state of attachment to existence does not lay latent to those persons at those planes. To those persons in the fine-material element and immaterial element, latent state of doubts lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to existence lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of attachment to existence lays latent and latent state of doubts also lays latent.

29. Latent state of doubts lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

Yes.

Latent state of ignorance lays latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?

In three persons with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana* with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of doubts also lays latent.

30. Latent state of attachment to existence lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

Yes.

Latent state of ignorance lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

In four persons with the three feelings of sensual element, latent state of ignorance lays latent; latent state of attachment to existence does not lay latent to those persons at those planes. In those persons, in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of attachment to existence also lays latent.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAṆ*)

31. Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

None.

Latent state of pride lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?

In *Anāgāmi* with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent

state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person at this plane. Does latent state of wrong-views .....pe..... latent state of doubts lay latent to that person at that plane?

None.

Latent state of doubts lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?

In *Puthujjana*, in the fine-material element and immaterial element, latent state of doubts; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

None.

Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?

No.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?

In *Anāgāmi* with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

32. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person at this plane. Does latent state of wrong-views .....pe..... latent state of doubts lay latent to that person at that plane?

None.

Latent state of doubts lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person at that plane?

In *Puthujjana*, in the fine-material element and immaterial element, latent state of doubts and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?  
None.

Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person at that plane?

In four persons, in the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

33. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?

None.

Latent state of doubts lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person at that plane?

In *Puthujjana*, in the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

None.

Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-

material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. In two persons, in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

END OF CHAPTER WITH FOUR-BASE.  
(CATUKKAMŪLAKAṂ)

34. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

None.

Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to that person at that plane?



In *Anāgāmi*, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. In two persons, in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

END OF CHAPTER WITH FIVE-BASE.  
(PAÑCAKAMŪLAKAM)

35. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to that person at those planes. To those persons with the two feelings of sensual element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent

state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred and latent state of attachment to existence do not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence do not lay latent to those persons at those planes.

END OF CHAPTER WITH SIX-BASE.  
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON LATENCY IN REGULAR.  
(*ANUSAYAVĀRE ANULOMAM*)

1. CHAPTER ON LATENCY (*ANUSAYAVĀRA*)

REVERSE (*PAṬLOMA*) PERSON (*PUGGALA*)

36. Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of hatred not lay latent to that person?

Yes.

Latent state of hatred does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of pride not lay latent to that person?

In *Anāgāmi*, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. In *Arahant*<sup>21</sup>, latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of wrong-views .....pe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?

In two persons<sup>22</sup>, latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons. In two persons<sup>23</sup>, latent state of doubts does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of attachment to existence .....pe..... latent state of ignorance not lay latent to that person?

In *Anāgāmi*, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons. In *Arahant*, latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?

Yes.

37. Latent state of hatred does not latent to this person. Does latent state of pride not lay latent to that person?

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<sup>21</sup> The person who has totally eradicated all ( seven ) latent states, and living this life as the last (i.e. will never reborn again)

<sup>22</sup> *Sotāpanna* and *Sakadāgāmi*

<sup>23</sup> *Anāgāmi* and *Arahant*

In *Anāgāmi*, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of hatred does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person. Does latent state of hatred not lay latent to that person?

Yes.

Latent state of hatred does not lay latent to this person. Does latent state of wrong-views .....pe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Does latent state of hatred not lay latent to that person?

In two persons, latent state of doubts does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons. In two persons, latent state of doubts does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person. Does latent state of attachment to existence .....pe..... latent state of ignorance not lay latent to that person?

In *Anāgāmi*, latent state of hatred does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons. In *Arahant*, latent state of hatred does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person. Does latent state of hatred not lay latent to that person?

Yes.

38. Latent state of pride does not lay latent to this person. Does latent state of wrong-views .....pe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Does latent state of pride not lay latent to that person?

In three persons, latent state of doubts does not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of doubts does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person. Does latent state of attachment to existence .....pe..... latent state of ignorance not lay latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Does latent state of pride not lay latent to that person?

Yes.

39. Latent state of wrong-views does not lay latent to this person. Does latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Does latent state of wrong-views not lay latent to that person?

Yes.

Latent state of wrong-views .....pe..... Latent state of doubts does not lay latent to this person. Does latent state of attachment to existence .....pe..... latent state of ignorance not lay latent to that person?

In three persons, latent state of doubts does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons. In *Arahant*, latent state of doubts does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person. Does latent state of doubts not lay latent to that person?

Yes.

40. Latent state of attachment to existence does not lay latent to this person. Does latent state of ignorance not latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Does latent state of attachment to existence not latent to that person?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

41. Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person. Does latent state of pride not lay latent to that person?

In *Anāgāmi*, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person. Does latent state of wrong-views .....pe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person?

In two persons, latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons. In two persons, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person. Does latent state of attachment to existence .....pe..... latent state of ignorance not lay latent to that person?

In *Anāgāmi*, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

42. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to this person. Does latent state of wrong-views ....pe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person?

In two persons, latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to those persons. In *Anāgāmi*, latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to this person. Does latent state of attachment to existence .....pe..... latent state of ignorance not lay latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person?

Yes.

END OF CHAPTER WITH THREE-BASE.  
(TIKAMŪLAKAM)

43. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent to this person. Does latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not lay latent to that person?

In two persons, latent state of doubts and latent state of wrong-views do not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to those persons. In *Anāgāmi*, latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also do not lay latent.....pe.....

END OF CHAPTER WITH FOUR-BASE.  
(CATUKKAMŪLAKAM)

44. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to this person. Does latent state of attachment to existence .....pe..... latent state of ignorance not lay latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not lay latent to that person?

Yes.

END OF CHAPTER WITH FIVE-BASE.  
(PAÑCAKAMŪLAKAM)

45. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to this person. Does latent state of ignorance not lay latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not lay latent to that person?

Yes.

END OF CHAPTER WITH SIX-BASE.  
(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PLANE (OKĀSA)

46. Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of hatred does not lay latent to those planes. In the fine-material element and immaterial element, and in *Apariyāpanna*<sup>24</sup> (i.e. nine *supramundane*<sup>25</sup>), latent state of attachment to sensual pleasures does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?

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<sup>24</sup> Belonging to none (i.e., *Lokuttarā*)

<sup>25</sup> Four noble paths, four noble fruitions and the *Nibbāna*

In the two feelings of sensual element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those planes. In the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of pride does not lay latent to those planes. In un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?

Yes.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of wrong-views .....pe..... latent state of doubts not lay latent at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of doubts does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent to that plane?

Yes.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those planes. In un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent, and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?

In the two feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent at those planes. In un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?

Yes.

47. Latent state of hatred does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent at this plane. Does latent state of hatred not latent at that plane?

In un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent at this plane. Does latent state of wrong-views .....pe..... latent state of doubts not lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of doubts does not lay latent to those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?

Yes.

Latent state of hatred does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

In the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to existence does not lay latent at those planes. In the two feelings of sensual element, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to existence does not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In the two feelings of sensual element, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of hatred does not lay latent and latent state of ignorance also does not lay latent. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?

Yes.

48. Latent state of pride does not lay latent at this plane. Does latent state of wrong-views .....pe..... latent state of doubts not lay latent at that plane?

In un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of doubts does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

Yes.

Latent state of pride does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

Latent state of attachment to existence does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

In the two feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of pride does not lay latent at those planes. In un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

Yes.

49. Latent state of wrong-views does not lay latent at this plane. Does latent state of doubts not lay latent at that plane?

Yes.

Latent state of doubts does not lay latent at this plane. Does latent state of wrong-views not lay latent at that plane?

Yes.

Latent state of wrong-views .....pe..... Latent state of doubts does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

Latent state of attachment to existence does not lay latent at this plane. Does latent state of doubts not lay latent at that plane?

In the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of doubts does not lay latent to those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

Yes.

Latent state of ignorance does not lay latent at this plane. Does latent state of doubts not lay latent at that plane?

Yes.

50. Latent state of attachment to existence does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.  
(*EKAMŪLAKAM*)

51. Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of pride not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent.

Latent state of pride does not lay latent at this plane. Does latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?

In un-pleasant feeling, latent state of pride and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.



Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of wrong-views .....pe..... latent state of doubts not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of doubts does not lay latent to those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?

Yes.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to existence does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to existence and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?

Yes.

END OF CHAPTER WITH TWO-BASE.  
(*DUKAMŪLAKAM*)

52. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent at this plane. Does latent state of wrong-views .....pe..... latent state of doubts not lay latent at that plane?

Yes.

Latent state of doubts does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent at that plane?

Yes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

Latent state of attachment to existence does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of

pride do not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

Yes.

Latent state of ignorance does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent at that plane?

Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

53. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent at this plane. Does latent state of doubts not lay latent at that plane?

Yes.

Latent state of doubts does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not lay latent at that plane?

Yes.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

54. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

Latent state of attachment to existence does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent at those planes. In the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also do not lay latent.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

Yes.

Latent state of ignorance does not .....pe.....

Yes.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

55. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

Yes.

Latent state of ignorance does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not lay latent at that plane?

Yes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

56. Latent state of attachment to sensual pleasures to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of hatred also does not lay latent. In two persons, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to sensual pleasures also does not lay latent. In two persons, in all planes, latent state of hatred does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

Yes.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of wrong-views .....pe..... latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in un-pleasant feeling, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of doubts also does not lay latent<sup>26</sup>. In two persons, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

In two persons, in the two feelings of sensual element, latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of attachment to sensual

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<sup>26</sup> Why is *Lokuttarā* taking place as the *Okāsa* of *Puthujjana*? The consciousness just before the *Sotāpatti Magga*, or the *Gotrabū*, is sensing *Nibbāna* as the object. At that time, the person is (still) a *Puthujjana*. So, for that moment, *Lokuttarā* (*Nibbāna*) is *Okāsa* as the object.

pleasures also does not lay latent. In two persons, in all planes, latent state of doubts does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent. In *Anāgāmi*, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of attachment to sensual pleasures also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent. In *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

Yes.

57. Latent state of hatred does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of pride also does not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of hatred does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine

*supramundane*), latent state of pride does not lay latent and latent state of hatred also does not lay latent. In *Arahant*, in all planes, latent state of pride does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person at this plane. Does latent state of wrong-views .....pe..... latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of doubts also does not lay latent. In two persons, in all planes, latent state of hatred does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

In two persons, in un-pleasant feeling, latent state of doubts does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of hatred also does not lay latent. In two persons, in all planes, latent state of doubts does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent. In *Anāgāmi*, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes, latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of attachment to existence does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of hatred also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person at that plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of ignorance also does not lay latent. In *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all states, latent state of hatred does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

Yes.

58. Latent state of pride does not lay latent to this person at this plane. Does latent state of wrong-views .....pe..... latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of doubts also does not lay latent. In *Arahant*, in all planes, latent state of pride does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

Latent state of attachment to existence does not lay latent to this person at this person. Does latent state of pride not lay latent to that person at that plane?

In four persons, in the two feelings of sensual element, latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In four persons, in un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of pride does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

Yes.

59. Latent state of wrong-views does not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

Yes.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of wrong-views not lay latent to that person at that plane?

Yes.

Latent state of wrong-views .....pe..... Latent state of doubts does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of doubts does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes, latent state of doubts does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay

latent and latent state of doubts also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in the three feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of doubts does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

Yes.

60. Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In four persons, in the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

61. Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of pride and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent. In *Arahant*, in all planes, latent state of pride does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person at this plane. Does latent state of wrong-views .....pe..... latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state

of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of doubts also does not lay latent. In two persons, in all planes, .....pe.....

Latent state of doubts does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

In two persons, in un-pleasant feeling, latent state of doubts and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of doubts and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent. In two persons, in all planes, .....pe.....

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person at that plane. Does latent state of attachment to existence not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of attachment to existence also does not lay latent. In *Anāgāmi*, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes, .....pe.....

Latent state of attachment to existence does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of attachment to existence and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, neither latent state of attachment to existence nor latent state of hatred lays latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and also neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent. In *Arahant*, in all planes, .....pe.....

Neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent, and latent state of ignorance also does not lay latent. In *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent, and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, .....pe.....

Latent state of ignorance does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH TWO-BASE.  
(*DUKAMŪLAKAM*)



62. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride does not lay latent to this person at that plane. Does latent state of wrong-views .....pe.... latent state of doubts not lay latent to that person at that plane?

Yes.

Latent state of doubts does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person at that plane?

In two persons, in un-pleasant feeling, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of doubts and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent. In *Arahant*, in all planes, .....pe.....

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

Latent state of attachment to existence does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent. In *Anāgāmi*, in the two feelings of sensual element, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent. In *Arahant*, in all planes, .....pe.....

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent, and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, .....pe.....

Latent state of ignorance does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

63. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

Yes.

Latent state of doubts does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not lay latent to that person at that plane?

In two persons, in un-pleasant feeling, latent state of doubts, latent state of attachment to sensual pleasures latent state of pride and latent state of wrong-views do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of doubts and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also do not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also do not lay latent. In *Arahant*, in all planes, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also does not lay latent.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

64. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

Latent state of attachment to existence does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence do not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also do not lay latent. In two persons, in un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of attachment to existence, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also do not lay latent. In *Anāgāmi*, in the two feelings of sensual element, latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent; (it is) not that latent state of pride does not lay

latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also do not lay latent. In *Arahant*, in all planes, .....pe.....

END OF CHAPTER WITH FIVE-BASE.

(*PAÑCAKAMŪLAKAM*)

65. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to this person at this plane? Does latent state of ignorance not lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent, and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent, and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON LATENCY IN REVERSE.

(*ANUSAYAVĀRE PAṬILOMAṀ*)

END OF CHAPTER ON LATENCY.

(*ANUSAYAVĀRO*)

## 2. THE CHAPTER WITH LATENCY (*SĀNUSAYAVĀRA*<sup>27</sup>)

### REGULAR (*ANULOMA*) PERSON (*PUGGALA*)

66. This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of hatred?

Yes.

This person is latent with latent state of hatred. Is that person latent with latent state of attachment to sensual pleasures?

Yes.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of pride?

Yes.

This person is latent with latent state of pride. Is that person latent with latent state of attachment to sensual pleasures?

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<sup>27</sup> In regular, *Puthujjana* and the low three *phala* persons are mentioned; and in reverse, *Puthujjana* and the four *phala* persons are mentioned. *Maggatthāna* persons are not mentioned in this Chapter with Latency for it takes only just a *citta*-moment in renouncing the latent states accordingly.

*Anāgāmi* is latent with latent state of pride and not latent with latent state of attachment to sensual pleasures. Three persons are latent with latent state of pride and also latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of wrong-views .....pe..... latent state of doubts?

Two persons are latent with latent state of attachment to sensual pleasures and not latent with latent state of doubts. *Puthujjana* is latent with latent state of attachment to sensual pleasures and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures?

Yes.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of attachment to existence .....pe..... latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures?

*Anāgāmi* is latent with latent state of ignorance and not latent with latent state of attachment to sensual pleasures. Three persons are latent with latent state of ignorance and also latent with latent state of attachment to sensual pleasures.

67. This person is latent with latent state of hatred. Is that person latent with latent state of pride?

Yes.

This person is latent with latent state of pride. Is that person latent with latent state of hatred?

*Anāgāmi* is latent with latent state of pride and not latent with latent state of hatred. Three persons are latent with latent state of pride and also latent with latent state of hatred.

This person is latent with latent state of hatred. Is that person latent with latent state of wrong-views .....pe..... latent with latent state of doubts?

Two persons are latent with latent state of hatred and not latent with latent state of doubts. *Puthujjana* is latent with latent state of hatred and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of hatred?

Yes.

This person is latent with latent state of hatred. Is that person latent with latent state of attachment to existence .....pe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of hatred?

*Anāgāmi* is latent with latent state of ignorance and not latent with latent state of hatred. Three persons are latent with latent state of ignorance and also latent with latent state of hatred.

68. This person is latent with latent state of pride. Is that person latent with latent state of wrong-views .....pe..... latent with latent state of doubts?

Three persons are latent with latent state of pride and not latent with latent state of doubts. *Puthujjana* is latent with latent state of pride and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of pride?

Yes.

This person is latent with latent state of pride. Is that person latent with latent state of attachment to existence .....pe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of pride?

Yes.

69. This person is latent with latent state of wrong-views. Is that person latent with latent state of doubts?

Yes.

This person is latent with latent state of doubts. Is that person latent with latent state of wrong-views?

Yes.....pe.....

70. This person is latent with latent state of doubts. Is that person latent with latent state of attachment to existence .....pe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of doubts?

Three persons are latent with latent state of ignorance and not latent with latent state of doubts. *Puthujjana* is latent with latent state of ignorance and also latent with latent state of doubts.

71. This person is latent with latent state of attachment to existence. Is that person latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to existence?

Yes.

#### END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

72. This person is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that person latent with latent state of pride?

Yes.

This person is latent with latent state of pride. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred?

*Anāgāmi* is latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons are latent with latent state of pride, and latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that person latent with latent state of wrong-views .....pe..... latent with latent state of doubts?

Two persons are latent with latent state of attachment to sensual pleasures and latent state of hatred and not latent with latent state of doubts. *Puthujjana* is latent with latent state of attachment to sensual pleasures and latent state of hatred, and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that person latent with latent state of attachment to existence .....pe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred?

*Anāgāmi* is latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures and latent state of hatred.

#### END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

73. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person latent with latent state of wrong-views .....pe..... latent with latent state of doubts?

Two persons are latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and not latent with latent state of ignorance. *Puthujjana* is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also latent with latent state of ignorance.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person latent with latent state of attachment to existence .....pe.... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

*Anāgāmi* is latent with latent state of ignorance and latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

74. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of doubts. Is that person latent with latent state of doubts?

Yes.

This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of doubts?

Yes.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

75. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person latent with latent state of attachment to existence .....pe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

*Anāgāmi* is latent with latent state of ignorance and latent state of pride, and not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and not latent with latent state of wrong-views and latent state of doubts. *Puthujjana* is latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

76. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that person latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

*Anāgāmi* is latent with latent state of ignorance, latent state of pride and latent state of attachment to existence, and not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent

state of wrong-views and latent state of doubts. Two persons are latent with latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence, and not latent with latent state of wrong-views and latent state of doubts. *Puthujjana* is latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PLANE (OKĀSA)

77. This plane<sup>28</sup> is latent with latent state of attachment to sensual pleasures. Is that plane<sup>29</sup> latent with latent state of hatred?

No.

This plane is latent with latent state of hatred. Is that plane latent with latent state of attachment to sensual pleasures?

No.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of pride?

Yes.

This plane is latent with latent state of pride. Is that plane latent with latent state of attachment to sensual pleasures?

Fine-material element and immaterial element are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures. Two feelings of sensual pleasures<sup>30</sup> are latent with latent state of pride and also latent with latent state of attachment to sensual pleasures.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of wrong-views .....pe..... latent with latent state of doubts?

Yes.

This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures?

Un-pleasant feeling, and fine-material element and immaterial element are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures. Two feelings of sensual pleasures are latent with latent state of doubts and also latent with latent state of attachment to sensual pleasures.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of attachment to existence?

No.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures?

No.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of ignorance?

Yes.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures?

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<sup>28</sup> (In lit.) At this period/state (but, to be familiar with the original *Pāḷi* word, *Okāsa*, the word "plane" is used in translation; and this chapter with latency (*SĀNUSAYAVĀRA*) should be understood by this way)

<sup>29</sup> (In lit.) Is that period/state

<sup>30</sup> (In lit.) In two feelings of sensual element (at that period/state)

Un-pleasant feeling, and fine-material element and immaterial element are latent state of ignorance, and not latent with latent state of attachment to sensual pleasures. Two feelings of sensual pleasures are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures.

78. This plane is latent with latent state of hatred. Is that plane latent with latent state of pride?

No.

This plane is latent with latent state of pride. Is that plane latent with latent state of hatred?

No.

This plane is latent with latent state of hatred. Is that planes latent with latent state of wrong-views .....pe..... latent with latent state of doubts?

Yes.

This plane is latent with latent state of doubts. Is that plane latent with latent state of hatred?

Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of doubts, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of doubts, and also latent with latent state of hatred.

This plane is latent with latent state of hatred. Is that plane latent with latent state of attachment to existence?

No.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of hatred?

No.

This plane is latent with latent state of hatred. Is that plane latent with latent state of ignorance?

Yes.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of hatred?

Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance, and also latent with latent state of hatred.

79. This plane is latent with latent state of pride. Is that plane latent with latent state of wrong-views .....pe..... latent with latent state of doubts?

Yes.

This plane is latent with latent state of doubts. Is that plane latent with latent state of pride?

Un-pleasant feeling is latent with latent state of doubts, and not latent with latent state of pride. Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of doubts, and also latent with latent state of pride.

This plane is latent with latent state of pride. Is that plane latent with latent state of attachment to existence?

Two feelings of sensual pleasures are latent with latent state of pride, and not latent with latent state of attachment to existence. Fine-material element and immaterial element are latent with latent state of pride, and also latent with latent state of attachment to existence.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of pride?

Yes.

This plane is latent with latent state of pride. Is that plane latent with latent state of ignorance?

Yes.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of pride?

Un-pleasant feeling is latent with latent state of ignorance, and not latent with latent state of pride. Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of ignorance, and also latent with latent state of pride.



80. This plane is latent with latent state of wrong-views. Is that plane latent with latent state of doubts?

Yes.

This plane is latent with latent state of doubts. Is that plane latent with latent state of wrong-views?

Yes.....pe.....

81. This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to existence?

Three feelings of sensual pleasures are latent with latent state of doubts, and not latent with latent state of attachment to existence. Fine-material element and immaterial element are latent with latent state of doubts, and also latent with latent state of attachment to existence.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of doubts?

Yes.

82. This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of ignorance?

Yes.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to existence?

Three feelings of sensual pleasures are latent with latent state of ignorance, and not latent with latent state of attachment to existence. Fine-material element and immaterial element are latent with latent state of ignorance, and also latent with latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

*(EKAMŪLAKAM)*

83. This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of pride?

None.

This plane is latent with latent state of pride. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?

Fine-material element and immaterial element are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of pride and latent state of attachment to sensual pleasures, and not latent with latent state of hatred.

This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of wrong-views .....pe..... latent with latent state of doubts?

None.

This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?

Fine-material element and immaterial element are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of doubts and latent state of attachment to sensual pleasures, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of doubts and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of attachment to existence?

None.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?

No.

This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?

Fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

*(DUKAMŪLAKAṂ)*

84. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane latent with latent state of wrong-views .....pe..... latent with latent state of doubts?

None.

This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Fine-material element and immaterial element are latent with latent state of doubts and latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride, and not latent with latent state of hatred. Un-pleasant feeling latent with latent state of doubts and latent state of hatred, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane latent with latent state of attachment to existence?

None.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(That plane is) latent with latent state of pride.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Fine-material element and immaterial element are latent with latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

*(TIKAMŪLAKAṂ)*

85. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane latent with latent state of doubts?

None.

This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Fine-material element and immaterial element are latent with latent state of doubts, latent state of pride and latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of doubts, latent state of hatred and

latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane latent with latent state of attachment to existence?

None.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views? (That plane is) both latent with latent state of pride and latent state of wrong-views.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Fine-material element and immaterial element are latent with latent state of ignorance, latent state of pride and latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance, latent state of hatred, and latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

86. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane latent with latent state of attachment to existence?

None.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(That plane is) latent with latent state of pride, latent state of wrong-views and latent state of doubts.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Fine-material element and immaterial element are latent with latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

87. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Fine-material element and immaterial element are latent with latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and not latent with latent state of hatred and latent state of attachment to existence. Un-pleasant feeling is latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and not latent with latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

88. This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of hatred at that plane?

No.

This person is latent with latent state of hatred at this plane. Is that person latent with latent state of attachment to sensual pleasures at that plane?

No.

This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of pride at that plane?

Yes.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of attachment to sensual pleasures?

*Anāgāmi* with two feelings of sensual pleasures, and in fine-material element and immaterial element are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures. Three persons, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures. To those persons with two feelings of sensual pleasures, are latent with latent state of pride, and also latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of wrong-views ..... pe..... latent with latent state of doubts at that plane?

Two persons with two feelings of sensual pleasures are latent with latent state of attachment to sensual pleasures, and not latent with latent state of doubts. *Puthujjana* with two feelings of sensual pleasures are latent with latent state of attachment to sensual pleasures, and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures?

*Puthujjana* with un-pleasant feeling, in fine-material element and immaterial element, are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures. Also those persons with two feelings of sensual pleasures are latent with latent state of doubts, and also latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of attachment to existence at that plane?

No.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures at that plane?

No.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures?

*Anāgāmi* with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures. Three persons with un-pleasant feeling, in fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures. Also those persons, with two feelings of sensual pleasures are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures.

89. This person is latent with latent state of hatred at this plane. Is that person latent with latent state of pride at that plane?

No.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of hatred at that plane?

No.

This person is latent with latent state of hatred at this plane. Is that person latent with latent state of wrong-views .....pe..... latent with latent state of doubts?

Two persons with un-pleasant feeling are latent with latent state of hatred, and not latent with latent state of doubts. *Puthujjana* with un-pleasant feeling is latent with latent state of hatred, and also latent with latent state of doubts.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of hatred at that plane?

*Puthujjana* with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of doubts, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with latent state of doubts, and also latent with latent state of hatred.

This person is latent with latent state of hatred at this plane. Is that person latent with latent state of attachment to existence at that plane?

No.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of hatred at that plane?

No.

This person is latent with latent state of hatred at this plane. Is that person latent with latent state of ignorance at that plane?

Yes.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of hatred at that plane?

*Anāgāmi* with three feelings of sensual pleasures, in fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of hatred. Three persons with two feelings of sensual pleasures, in fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with latent state of ignorance, and also latent with latent state of hatred.

90. This person is latent with latent state of pride at this plane. Is that person latent state of wrong-views .....pe..... latent with latent state of doubts at that plane?

Three persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of doubts. *Puthujjana* with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of pride, and also latent with latent state of doubts.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of pride at that plane?

*Puthujjana* with un-pleasant feeling is latent with latent state of doubts, and not latent with latent state of pride. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of doubts, and also latent with latent state of pride.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of attachment to existence at that plane?

Four persons with two feelings of sensual pleasures are latent with latent state of pride, and not latent with latent state of attachment to existence. Also those persons, in fine-material element and immaterial element are latent with latent state of pride, and also latent with latent state of attachment to existence.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of pride at that plane?

Yes.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of ignorance at that plane?

Yes.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of pride at that plane?

Four persons with un-pleasant feeling are latent with latent state of ignorance, and not latent with latent state of pride. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and also latent with latent state of pride.

91. This person is latent with latent state of wrong-views at this plane. Is that person latent with latent state of doubts at that plane?

Yes.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of wrong-views at that plane?

Yes.....pe.....

92. This person is latent with latent state of doubts at this plane. Is that person latent with latent state of attachment to existence at that plane?

*Puthujjana* with three feelings of sensual pleasures are latent with latent state of doubts, and not latent with latent state of attachment to existence. Also those persons, in fine-material element and immaterial element, are latent with latent state of doubts, and also latent with latent state of attachment to existence.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of doubts at that plane?

Three persons, in fine-material element and immaterial element, are latent with latent state of attachment to existence, and not latent with latent state of doubts. *Puthujjana*, in fine-material element and immaterial element, is latent with latent state of attachment to existence, and also latent with latent state of doubts.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of ignorance at that plane?

Yes.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of doubts at that plane?

Three persons with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of doubts. *Puthujjana* with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and also latent with latent state of doubts.

93. This person is latent with latent state of attachment to existence at that plane. Is that person latent with latent state of ignorance at that plane?

Yes.

This person is latent with latent state of ignorance at that plane. Is that person latent with latent state of attachment to existence at that plane?

Four persons with three feelings of sensual pleasures are latent with latent state of ignorance, and not latent with latent state of attachment to existence. Also those persons, in fine-material element and immaterial element, are latent with latent state of ignorance, and also latent with latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

94. This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of pride at that plane?

None.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Anāgāmi* with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with both latent state of pride and latent state of attachment to sensual pleasures, and not latent with latent state of hatred.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of wrong-views .....pe..... latent with latent state of doubts at that plane?

None.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Puthujjana*, in fine-material element and immaterial element, are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with both latent state of doubts and latent state of attachment to sensual pleasures, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with both latent state of doubts and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of attachment to existence at that plane?

None.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of ignorance at that plane?

None.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Anāgāmi* with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with both latent state of ignorance and latent state of attachment to sensual pleasures, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAM)

95. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane. Is that person latent with latent state of wrong-views .....pe..... latent with latent state of doubts at that plane?

None.

This person is latent with latent state of doubts at this plane. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

*Puthujjana* in fine-material element and immaterial element, are latent with both latent state of doubts and latent state of pride, and neither latent with latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride, and not latent with latent state of hatred. Also those persons with un-pleasant feeling is latent with both latent state of doubts and latent state of hatred, and latent with neither latent state of attachment to sensual pleasures nor latent state of pride.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person latent with latent state of attachment to existence at that plane?

None.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

(That person at that plane is) latent with latent state of pride.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person latent with latent state of ignorance at that plane?

None.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

*Anāgāmi* with un-pleasant feeling is latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are both latent with latent state of ignorance and latent state of pride, and latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Three persons, in fine-material element and immaterial element, are latent with both latent state of ignorance and latent state of pride, and latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred, and latent with neither latent state of attachment to sensual pleasures nor latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

96. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person latent with latent state of doubts at that plane?

None.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

*Puthujjana* in fine-material element and immaterial element, are latent with latent state of doubts, latent state of pride and latent state of wrong-views, and latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with latent state of doubts, latent state of hatred and latent state of wrong-views, and latent with neither latent state of attachment to sensual pleasures nor latent state of pride.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)



97. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person latent with latent state of attachment to existence at that plane?

None.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Three persons, in fine-material element and immaterial element, are latent with both latent state of attachment to existence and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. *Puthujjana* in fine-material element and immaterial element, are latent with latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those plane are not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person latent with latent state of ignorance at that plane?

None.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

*Anāgāmi* with un-pleasant feeling is latent with latent state of ignorance; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with both latent state of ignorance and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons in fine-material element and immaterial element, are latent with both latent state of ignorance and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons with two feelings of sensual pleasures latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and those persons at those planes are not latent with latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred; and those persons at those planes are latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. *Puthujjana* in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those planes are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those planes are not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and those persons at those planes are latent with neither latent state of attachment to sensual pleasures nor latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

98. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Is that person latent with latent state of ignorance at that plane?

None.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

*Anāgāmi* with un-pleasant feeling is latent with latent state of ignorance; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Also those persons with two feelings of sensual pleasures are latent with both latent state of ignorance and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Also those persons in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of pride and latent state of attachment to existence; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of pride and latent state of attachment to existence; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons with two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and those persons at those planes are not latent with latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. *Puthujjana*, in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and those persons at those planes are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those planes are latent with neither latent state of hatred nor latent state of attachment to existence. Also those persons with un-pleasant feeling are latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.  
(*CHAKKAMŪLAKAṂ*)

END OF CHAPTER WITH LATENCY IN REGULAR.  
(*SĀNUSAYAVĀRE ANULOMAṂ*)

## 2. THE CHAPTER WITH LATENCY (*SĀNUSAYAVĀRA*)

REVERSE (*PAṬLOMA*) PERSON (*PUGGALA*)

99. This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of hatred?

Yes.

This person is not latent with latent state of hatred. Is that person not latent with latent state of attachment to sensual pleasures?

Yes.

This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of pride?

*Anāgāmi* is not latent with latent state of attachment to sensual pleasures, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of attachment to sensual pleasures, and also not latent with latent state of pride.

This person is not latent with latent state of pride. Is that person not latent with latent state of attachment to sensual pleasures?

Yes.

This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of wrong-views .....pe..... not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to sensual pleasures?

Two persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures. Two persons are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of attachment to existence .....pe..... not latent with latent state of ignorance?

*Anāgāmi* is not latent with latent state of attachment to sensual pleasures, and it is not that (this person is) not latent with latent state of ignorance. *Arahant* is not latent with latent state of hatred, and also not latent with latent state of pride.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures?

Yes.

100. This person is not latent with latent state of hatred. Is that person not latent with latent state of pride?

*Anāgāmi* is not latent with latent state of hatred, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of hatred, and also not latent with latent state of pride.

This person is not latent with latent state of pride. Is that person not latent with latent state of hatred?

Yes.

This person is not latent with latent state of hatred. Is that person not latent with latent state of wrong-views .....pe.....not latent with latent state of doubts?

Two persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of hatred. Two persons are not latent with latent state of doubts, and also not latent with latent state of hatred.

This person is not latent with latent state of hatred. Is that person not latent with latent state of attachment to existence .....pe.... not latent with latent state of ignorance?

*Anāgāmi* is not latent with latent state of hatred, and it is not that (this person is) not latent with latent state of ignorance. *Arahant* is not latent with latent state of hatred, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of hatred?

Yes.

101. This person is not latent with latent state of pride. Is that person not latent with latent state of wrong-views .....pe..... not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of pride?

Three persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of doubts, and also not latent with latent state of pride.

This person is not latent with latent state of pride. Is that person not latent with latent state of attachment to existence .....pe.....not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of pride?

Yes.

102. This person is not latent with latent state of wrong-views. Is that person not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of wrong-views?

Yes....pe.....

103. This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to existence ....pe.....not latent with latent state of ignorance?

Three persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of ignorance. *Arahant* is not latent with latent state of doubts, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of doubts?

Yes.

104. This person is not latent with latent state of attachment to existence. Is that person not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

105. This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Is that person not latent with latent state of pride?

*Anāgāmi* is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and it is not that (this person is) not latent with latent state of pride. *Arahant* is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of pride.

This person is not latent with latent state of pride. Is that person latent with neither latent state of attachment to sensual pleasures nor latent state of hatred?

Yes.

This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Is that person not latent with latent state of wrong-views ....pe..... not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person latent with neither latent state of attachment to sensual pleasures nor latent state of hatred?

Two persons are not latent with latent state of doubts, and it is not that (this person is) latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Two persons are not latent with latent state of doubts, and also latent with neither latent state of attachment to sensual pleasures nor latent state of hatred.

This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Is that person not latent with latent state of attachment to existence ....pe..... not latent with latent state of ignorance?

*Anāgāmi* is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and it is not that (this person is) not latent with latent state of ignorance. *Arahant* is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance. Is that person latent with neither latent state of attachment to sensual pleasures nor latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.  
(DUKAMŪLAKAṂ)

106. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not latent with latent state of wrong-views .....pe..... not latent with latent state of doubts.

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Two persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi* is not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not latent with latent state of attachment to existence .....pe..... not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.  
(TIKAMŪLAKAṂ)

107. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views. Is that person not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views?

Two persons are latent with neither latent state of wrong-views nor latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi* is not latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

108. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person not latent with latent state of attachment to existence .....pe.....not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Yes.

END OF CHAPTER WITH FIVE-BASE.  
(PAÑCAKAMŪLAKAṂ)

109. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and state of attachment to existence. Is that person not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.  
(*CHAKKAMŪLAKAM*)

REVERSE (PAṬILOMA) PLANE (OKĀSA<sup>31</sup>)

110. This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of hatred?

Un-pleasant feeling is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of attachment to sensual pleasures?

The two feelings of sensual element are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of attachment to sensual pleasures.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of pride?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of pride. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of pride.

This plane is not latent with latent state of pride. Is that plane not latent with latent state of attachment to sensual pleasures?

Yes.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of wrong-views .....pe..... latent state of doubts?

Un-pleasant feeling, and the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures?

Yes.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of attachment to existence?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of attachment to existence. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures?

The two feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures. Un-pleasant feeling, and

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<sup>31</sup> (In lit.) At this period/situation (but, to be familiar with the original *Pāli* word, *Okāsa*, the word "plane" is used in translation; and this chapter with latency (*SĀNUSAYAVĀRA*) should be understood by this way )

*Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of ignorance?

Un-pleasant feeling, and the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of ignorance.

*Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures?

Yes.

111. This plane is not latent with latent state of hatred. Is that plane not latent with latent state of pride?

The two feelings of sensual element, and the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of pride.

*Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of hatred and latent state of pride.

This plane is not latent with latent state of pride. Is that plane not latent with latent state of hatred?

Un-pleasant feeling is not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of pride and latent state of hatred.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of wrong-views .....pe..... latent state of doubts?

The two feelings of sensual element, and the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts.

*Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of hatred and latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of hatred?

Yes.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of attachment to existence?

The fine-material element and immaterial element are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence. The two feelings of sensual element, and *Apariyāpanna* (i.e. nine *supramundane*) are not latent with latent state of hatred and latent state of attachment to existence.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of hatred?

Un-pleasant feeling is not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of hatred. The two feelings of sensual element, and in *Apariyāpanna* (i.e. nine *supramundane*) are not latent with latent state of attachment to existence and latent state of hatred.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of ignorance?

The two feelings of sensual element, and the fine-material element and immaterial element, are not latent with latent state of hatred and latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of hatred and latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of hatred?

Yes.

112. This plane is not latent with latent state of pride. Is that plane not latent with latent state of wrong-views .....pe..... latent state of doubts?

Un-pleasant feeling is not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of pride and latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of pride?

Yes.

This plane is not latent with latent state of pride. Is that plane not latent with latent state of attachment to existence?

Yes.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of pride?

The two feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of pride. Un-pleasant feeling and *Apariyāpanna* (i.e. nine *supramundane*) are not latent with latent state of attachment to existence and latent state of pride.

This plane is not latent with latent state of pride does not lay latent at this plane. Is that plane not latent with latent state of ignorance?

Un-pleasant feeling is not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of pride and latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of pride?

Yes.

113. This plane is not latent with latent state of wrong-views. Is that plane not latent with latent state of doubts?

Yes.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of wrong-views?

Yes.....pe.....

114. This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to existence?

Yes.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of doubts?

The three feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence and latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of ignorance?

Yes.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of doubts?

Yes.

115. This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of ignorance?

The three feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence and latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

116. This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of pride?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of pride.



This plane is not latent with latent state of pride. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling is not latent with latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of pride, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of wrong-views .....pe..... latent state of doubts?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of attachment to existence?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling is not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred. The two feelings of sensual element are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of ignorance?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.  
(*DUKAMŪLAKAM*)

117. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not latent with latent state of wrong-views .....pe..... latent state of doubts?

Yes.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not latent with latent state of attachment to existence?

Yes.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Un-pleasant feeling is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred does. The two feelings of sensual element are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views. Is that plane not latent with latent state of ignorance?

Yes.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.  
(*TIKAMŪLAKAM*)

118. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane not latent with latent state of doubts?

Yes.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Yes...pe....

END OF CHAPTER WITH FOUR-BASE.  
(*CATUKKAMŪLAKAM*)

119. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane not latent with latent state of attachment to existence?

Yes.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Un-pleasant feeling is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this plane is) not latent with latent state of hatred, latent state of wrong-views and latent state of doubts. The two feelings of sensual element are not latent with latent state of attachment to existence and latent state of hatred ; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts....pe....

END OF CHAPTER WITH FIVE-BASE.  
(*PAÑCAKAMŪLAKAM*)

120. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that plane not latent with latent state of ignorance?

Yes.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.  
(*CHAKKAMŪLAKAM*)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

121. This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two persons, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Three persons, in the two feelings of sensual element are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of attachment to sensual pleasures. Two persons, in all planes, are not latent with latent state of hatred does not lay latent and latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of pride. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of pride. *Arahant*, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Yes.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of wrong-views .....pe..... latent state of doubts at that plane?

*Puthujjana*, in un-pleasant feeling, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of doubts. Two persons, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Two persons, in the two feelings of sensual element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts and latent state of attachment to sensual pleasures. Two persons, in all planes, are not latent with latent state of doubts and latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence. *Anāgāmi*, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence. *Arahant*, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Three persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures. *Arahant*, in all planes, are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of ignorance at that plane?

Three persons, in un-pleasant feeling, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of ignorance. *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of ignorance persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of attachment to sensual pleasures and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Yes.

122. This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of pride. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of pride. *Arahant*, in all planes, is not latent with latent state of hatred and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of hatred persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of pride and latent state of hatred. *Arahant*, in all planes, is not latent with latent state of pride and latent state of hatred.

This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of wrong-views .....pe..... latent state of doubts at that plane?

*Puthujjana*, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts to

those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of doubts. Two persons, in all planes, are not latent with latent state of hatred and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of hatred at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts and latent state of hatred. Two persons, in all planes, are not latent with latent state of doubts and latent state of hatred.

This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of attachment to existence. *Anāgāmi*, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of attachment to existence. *Arahant*, in all planes, is not latent with latent state of hatred and latent state of attachment to existence.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of hatred. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of hatred.

This person is not latent with latent state of hatred at that plane. Is that person not latent with latent state of ignorance at that plane?

Three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of ignorance. *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of ignorance. *Arahant*, in all states, is not latent with latent state of hatred and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of hatred at that plane?

Yes.

123. This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of wrong-views .....pe..... latent state of doubts at that plane?

*Puthujjana*, in un-pleasant feeling, latent state of pride; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of pride and latent state of doubts. *Arahant*, in all planes, is not latent with latent state of pride and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine

*supramundane*), are not latent with latent state of doubts and latent state of pride. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Yes.

This person is not latent with latent state of attachment to existence at this person. Is that person not latent with latent state of pride at that plane?

Four persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence and latent state of pride. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of pride. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of ignorance at that plane?

Four persons, in un-pleasant feeling, are not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of pride and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of pride and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of pride at that plane?

Yes.

124. This person is not latent with latent state of wrong-views at this plane. Is that person not latent with latent state of doubts at that plane?

Yes.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of wrong-views at that plane?

Yes...pe.....

125. This person is not latent with latent state of doubts at this plane. Is latent state of attachment to existence at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts and latent state of attachment to existence. *Arahant*, in all planes, is not latent with latent state of doubts and latent state of attachment to existence.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of doubts at that plane?

*Puthujjana*, in the three feelings of sensual element, is not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of doubts. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is latent state of ignorance at that plane?

Three persons, in the three feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of doubts and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of doubts at that plane?

Yes.

126. This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of ignorance at that plane?

Four persons, in the three feelings of sensual element, are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.  
(*EKAMŪLAKAM*)

127. This person is not latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of pride. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and latent state of pride. *Arahant*, in all planes, is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of pride, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred. In *Arahant*, in all planes, is not latent with latent state of pride, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is not latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not latent with latent state of wrong-views .....pe..... latent state of doubts at that plane?

*Puthujjana*, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts. In two persons, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of doubts and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and latent state of attachment to sensual pleasures and latent state of hatred. Two persons, in all planes, are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane. Is that person not latent with latent state of attachment to existence at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence. *Anāgāmi*, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence. *Arahant*, in all planes, is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

In three persons, in un-pleasant feeling, are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are latent with neither latent state of attachment to existence nor latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. *Arahant*, in all planes, is not latent with latent state of attachment to existence, and also latent with neither latent state of attachment to sensual pleasures nor latent state of hatred.

This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred at this plane. Is that person not latent with latent state of ignorance at that plane?

Three persons, in the fine-material element and immaterial element, are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of ignorance. *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent, and also not latent with latent state of ignorance. *Arahant*, in all planes, is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Yes.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

128. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane. Is that person not latent with latent state of wrong-views .....pe.... latent state of doubts at that plane?

Yes.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of doubts and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. To other



persons, in the fine-material element and immaterial element, are not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahant*, in all planes, is not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Yes.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi*, in the two feelings of sensual element, is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahant*, in all planes, is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not latent with latent state of ignorance at that plane?

*Anāgāmi*, in un-pleasant feeling, is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Yes.

END OF CHAPTER WITH THREE-BASE.  
(TIKAMŪLAKAM)

129. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person not latent with latent state of doubts at that plane?

Yes.

This person is not latent with latent state of doubts at this plane. Is latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts, latent state of attachment to sensual pleasures latent state of pride and latent state of wrong-views; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of doubts and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. Those persons, in the fine-material element and immaterial element, are not latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. *Arahant*, in all planes, is not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views .....pe.....

END OF CHAPTER WITH FOUR-BASE.  
(CATUKKAMŪLAKAM)

130. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Yes.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

*Puthujjana*, in un-pleasant feeling, is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred, latent state of wrong-views and latent state of doubts to those persons at those planes. To those persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. In two persons, in un-pleasant feeling, are not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence, latent state of hatred, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmi*, in the two feelings of sensual element, is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Arahant*, in all planes, is not latent with latent state of attachment to existence, and also not latent with

latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not latent with latent state of ignorance at that plane?

*Anāgāmi*, in un-pleasant feeling, is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of ignorance. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also not latent with latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane?

Yes.

END OF CHAPTER WITH FIVE-BASE.  
(PAÑCAKAMŪLAKAM)

131. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane? Is that person not latent with latent state of ignorance at that plane?

*Anāgāmi*, in un-pleasant feeling, is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of ignorance does not lay latent to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent are not latent with state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also not latent with latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH SIX-BASE.  
(CHAKKAMŪLAKAM)

END OF CHAPTER WITH LATENCY IN REVERSE.

(SĀNUSAYAVĀRA PAṬIOMAM)

END OF CHAPTER WITH LATENCY. (SĀNUSAYAVĀRO)

3.CHAPTER ON RENOUNCING (PAZAHANA VĀRA)<sup>32</sup>

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<sup>32</sup> *Sotāpatti Maggaṭṭhāna* person totally renounces latent state of wrong-views and latent state of doubts. To other *kilesā* (moral defilements), *Sotāpatti Maggaṭṭhāna* person only renounces the power of *apāyagamaniya* (which leads to woeful planes < *apāya*

## REGULAR (ANULOMA) PERSON (PUGGALA<sup>33</sup>)

132. This person is renouncing<sup>34</sup> latent state of attachment to sensual pleasures. Is that person renouncing latent state of hatred?

Yes.

This person is renouncing latent state of hatred. Is that person renouncing latent state of attachment to sensual pleasures?

Yes.

This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of pride?

(This person) is renouncing a part<sup>35</sup> (of it).

This person is renouncing latent state of pride. Is that person renouncing latent state of attachment to sensual pleasures?

No.

This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of wrong-views<sup>36</sup> .....pe..... latent state of doubts?

No.

This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures?

(This person) is renouncing a part (of it).

This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of attachment to existence<sup>37</sup> .....pe..... latent state of ignorance<sup>38</sup>?

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planes>). So it can be said that *Sotāpatti Maggaṭṭhāna* person renounces a part of those un-renounced *kilesā*. *Sakadāgāmi Maggaṭṭhāna* person weakens latent state of attachment to sensual pleasures and latent state of hatred, (and totally renounces none). *Anāgāmi Maggaṭṭhāna* person totally renounces latent state of attachment to sensual pleasures and latent state of hatred, and weakens the (left) un-renounced *kilesā*. *Arahatta Maggaṭṭhāna* person totally renounces latent state of pride, latent state of attachment to existence and latent state of ignorance, and also totally eradicates (all) other *kilesā*.

<sup>33</sup> Only four *Maggaṭṭhāna* persons are explained here

<sup>34</sup> The original word *pazahati* means (it) "renounces". But this verb which is in present tense is changed into present participle in order to get/hold the deep and precise meaning (i.e., "is renouncing" - by the rule of "*vattamānā paccuppanne*"). This whole *Pazahana Vāra* should be understood accordingly.

<sup>35</sup> *Tadekatṭham* (Pāli) : a part of it at the same (*ṭhāna*) station/situation/state {i.e., *Anāgāmi Maggaṭṭhāna* person when renouncing latent state of attachment to sensual pleasures which can be said as (*diṭṭhigata vipayutta lobha citta*) consciousness with greed without wrong-views that craves to sensual planes; that person renounces a part of latent state of pride which accompanied at that (*diṭṭhigata vipayutta lobha citta*) consciousness with greed without wrong-views that craves to sensual planes. That person does not totally renounce it (i.e., the latent state of pride). "Which part(s) of pride is left behind?" if asked: A part of latent state of pride that associated with greed which accompanied at (*diṭṭhigata vipayutta lobha citta*) consciousness without wrong-views that craves to *Rūpa* and *Arūpa* (fine-material and immaterial) planes which can be also said as *Rūpa-rāga* and *Arūpa-rāga* or lust of fine-material and lust of immaterial; such pride is left behind <i.e., un-renounced> which can only be renounced by *Arahatta Maggaṭṭhāna*.}

<sup>36</sup> (for the answer of reverse question) *Sotāpanna* person renounces *lobha* (latent state of attachment to sensual pleasures) which is associated with *diṭṭhigata sampayutta lobha citta* when renouncing latent state of wrong-views; and to a part of *lobha* (latent state of attachment to sensual pleasures) which is associated with *diṭṭhigata vipayutta lobha citta* when renouncing *diṭṭhigata vipayutta lobha citta* that is not *apāyagamaniya* (which leads to woeful planes <*apāya* planes>). And *Sotāpatti Maggaṭṭhāna* person does not renounce totally. Which is left un-renounced? The latent state of attachment to sensual pleasures which is associated with *diṭṭhigata vipayutta lobha citta* that is not *apāyagamaniya* (which lead to woeful planes <*apāya* planes>) is left un-renounced. That type of latent state of attachment to sensual pleasures is (only) renounced by *Anāgāmi Maggaṭṭhāna*.

<sup>37</sup> *Anāgāmi Maggaṭṭhāna* person totally renounced (*lobha*, or) latent state of attachment to sensual pleasures which is associated with *diṭṭhigata vipayutta lobha citta*. When renouncing it, it weakens the latent state of attachment to existence which is associated with *diṭṭhigata vipayutta lobha citta* that is of different *citta*-moment. And *Anāgāmi Maggaṭṭhāna* person does not totally renounce it. It is (only) renounced by *Arahatta Maggaṭṭhāna*.

<sup>38</sup> *Anāgāmi Maggaṭṭhāna* person when renouncing *diṭṭhigata vipayutta lobha citta* (or latent state of attachment to sensual pleasures): renounce *moha* (latent state of ignorance) which is associated with *diṭṭhigata vipayutta lobha citta* and *moha* (latent state of ignorance) which is associated with *dosa-mūla* that is not *apāyagamaniya* (which leads to woeful planes <*apāya* planes>). And *Anāgāmi Maggaṭṭhāna* person does not renounce totally. Which (latent state of ignorance) is left un-renounced? *Moha* which is associated with *uddhccasahagata citta* and *moha* of *diṭṭhigata vipayutta lobha citta* which is associated with *rūpa raga* and *arūpa raga* are left un-renounced. These (*moha* types) are renounced (only) by *Arahatta Maggaṭṭhāna*.

(This person) is renouncing a part (of it).

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures?

No.

133. This person is renouncing latent state of hatred. Is that person renouncing latent state of pride?

(This person) is renouncing a part (of it).<sup>39</sup>

This person is renouncing latent state of pride. Is that person renouncing latent state of hatred?

No.

This person is renouncing latent state of hatred. Is that person renouncing latent state of wrong-views .....pe..... latent state of doubts?

No.

This person is renouncing latent state of doubts. Is that person renouncing latent state of hatred?

(This person) is renouncing a part (of it).

This person is renouncing latent state of hatred. Is that person renouncing latent state of attachment to existence .....pe..... latent state of ignorance?

(This person) is renouncing a part (of it).

This person is renouncing latent state of ignorance. Is that person renouncing latent state of hatred?

No.

134. This person is renouncing latent state of pride. Is that person renouncing latent state of wrong-views .....pe..... latent state of doubts?

No.

This person is renouncing latent state of doubts. Is that person renouncing latent state of pride?

(This person) is renouncing a part (of it).

This person is renouncing latent state of pride. Is that person renouncing latent state of attachment to existence .....pe..... latent state of ignorance?

Yes.

(This person) is renouncing latent state of ignorance. Is that person renouncing latent state of pride?

Yes.

135. This person is renouncing latent state of wrong-views. Is that person renouncing latent state of doubts?

Yes.

This person is renouncing latent state of doubts. Is that person renouncing latent state of wrong-views?

Yes.....pe.....

136. This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to existence .....pe..... latent state of ignorance?

(This person) is renouncing a part (of it).

This person is renouncing latent state of ignorance. Is that person renouncing latent state of doubts?

No.

137. This person is renouncing latent state of attachment to existence. Is that person renouncing latent state of ignorance?

Yes.

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to existence?

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<sup>39</sup> *Anāgami Maggaṭṭhāna* person, when renouncing latent state of hatred: also renounces latent state of pride which is associated with latent state of attachment to sensual pleasures that is *pahānekattā* (not same station in renouncing) with latent state of hatred. But not all in total (as latent states of pride which are associated with other consciousness are still un-renounced). Those which are not renounced are renounced by *Arahatta Maggaṭṭhāna*?

Yes.

END OF CHAPTER WITH ONE-BASE.  
(*EKAMŪLAKAM*)

138. This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person renouncing latent state of pride?

(This person) is renouncing a part (of it).

This person is renouncing latent state of pride. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred?

No.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person renouncing latent state of wrong-views .....pe..... latent state of doubts?

No.

This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred?

(This person) is renouncing a part (of it).

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person renouncing latent state of attachment to existence .....pe..... latent state of ignorance?

(This person) is renouncing a part (of it).

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred?

No.

END OF CHAPTER WITH TWO-BASE.  
(*DUKAMŪLAKAM*)

139. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person renouncing latent state of wrong-views .....pe..... latent state of doubts?

None.

This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This person) is renouncing a part (of it).

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person renouncing latent state of attachment to existence .....pe..... latent state of ignorance?

None.

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This person) is renouncing the latent state of pride.

END OF CHAPTER WITH THREE-BASE.  
(*TIKAMŪLAKAM*)

140. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that person renouncing latent state of doubts?

None.

This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

(This person) is renouncing some parts of latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.....pe.....

END OF CHAPTER WITH FOUR-BASE.  
(*CATUKKAMŪLAKAM*)

141. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person renouncing latent state of attachment to existence .....pe..... latent state of ignorance?

None.

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(This person) is renouncing latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

142. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that person renouncing latent state of ignorance?

None.

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

(This person) is renouncing latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PLANE (OKĀSA)

143. This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of hatred?

No.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of attachment to sensual pleasures?

No.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of pride?

Yes.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of attachment to sensual pleasures?

The fine-material element and immaterial element are renouncing latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures. The two feelings of sensual pleasures are renouncing latent state of pride, and are also renouncing latent state of attachment to sensual pleasures.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of wrong-views.....pe..... latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures?

The un-pleasant feeling and, the fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures.

The two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing latent state of attachment to sensual pleasures.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of attachment to existence?

No.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures?

No.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures?

The un-pleasant feeling and, the fine-material element and immaterial element are renouncing latent state of ignorance, and they are not renouncing latent state of attachment to sensual pleasures. The two feelings of sensual pleasures latent state of ignorance, and are also renouncing latent state of attachment to sensual pleasures.

144. This plane is renouncing latent state of hatred. Is that plane renouncing latent state of pride?

No.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of hatred?

No.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of wrong-views.....pe..... latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of hatred?

The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of hatred. The un-pleasant feeling latent state of doubts, and are also renouncing latent state of hatred.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of attachment to existence?

No.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of hatred?

No.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of hatred?

The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of ignorance, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of ignorance, and they are not renouncing latent state of hatred.

145. This plane is renouncing latent state of pride. Is that plane renouncing latent state of wrong-views.....pe..... latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of pride?

The un-pleasant feeling is renouncing latent state of doubts, and they are not renouncing latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of pride.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of attachment to existence?

The two feelings of sensual pleasures are renouncing latent state of pride, and they are not renouncing latent state of attachment to existence. The fine-material element and immaterial element are renouncing latent state of pride, and they are not renouncing latent state of attachment to existence.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of pride?



Yes.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of pride?

The un-pleasant feeling is renouncing latent state of ignorance, and they are not renouncing latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of ignorance, and are also renouncing latent state of pride.

146. This plane is renouncing latent state of wrong-views. Is that plane renouncing latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of wrong-views?

Yes.....pe.....

147. This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to existence?

The three feelings of sensual pleasures are renouncing latent state of doubts, and they are not renouncing latent state of attachment to existence. The fine-material element and immaterial element are renouncing latent state of doubts, and are also renouncing latent state of attachment to existence.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of doubts?

Yes.

148. This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to existence?

The three feelings of sensual pleasures are renouncing latent state of ignorance, and they are not renouncing latent state of attachment to existence. The fine-material element and immaterial element are renouncing latent state of ignorance, and are also renouncing latent state of attachment to existence latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

149. This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of pride?

None.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element are renouncing latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of pride and latent state of attachment to sensual pleasures, and they are not renouncing latent state of hatred.

This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of wrong-views .....pe..... latent state of doubts?

None.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of doubts and latent state of attachment to sensual pleasures, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of doubts and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures.

This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of attachment to existence?

None.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred?

No.

This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of ignorance?

None.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element are renouncing latent state of ignorance, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance and latent state of attachment to sensual pleasures, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of ignorance and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

150. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane renouncing latent state of wrong-views .....pe..... latent state of doubts?

None.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

The fine-material element and immaterial element are renouncing latent state of doubts and latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of doubts and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pride.

This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane renouncing latent state of attachment to existence?

None.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This plane) is renouncing latent state of pride.

This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane renouncing latent state of ignorance?

None.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

The fine-material element and immaterial element are renouncing latent state of ignorance and latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and they are not renouncing latent state of hatred.

The un-pleasant feeling is renouncing latent state of ignorance and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

151. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane renouncing latent state of doubts?

None.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. The fine-material element and immaterial element are renouncing latent state of doubts, latent state of pride and latent state of wrong-views, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of doubts, latent state of hatred and latent state of wrong-views, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pride .....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

152. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane renouncing latent state of attachment to existence?

None.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(This plane) is renouncing latent state of pride, latent state of wrong-views and latent state of doubts.

This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane renouncing latent state of ignorance?

None.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

The fine-material element and immaterial element are renouncing latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑČAKAMŪLAKAM)

153. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts and latent state of attachment to existence. Is that plane renouncing latent state of ignorance?

None.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

The fine-material element and immaterial element are renouncing latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and they

are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of hatred and latent state of attachment to existence. The un-pleasant feeling is renouncing latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.  
(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

154. This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of hatred at that plane?

No.

This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of pride at that plane?

(This person) is renouncing a part (of it at this plane).

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of wrong-views .....pe..... latent state of doubts?

No.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

*Sotāpatti Maggaṭṭhāna* person in the un-pleasant feeling, and the fine-material element and immaterial element, is renouncing latent state of doubts; and that person is not renouncing latent state of attachment to sensual pleasures at those planes. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to sensual pleasures.

This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of attachment to existence at that plane?

No.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of ignorance at that plane?

(This person) is renouncing a part (of it at this plane).

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

No.

155. This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of pride at that plane?

No.

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of hatred at that plane?

No.

This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of wrong-views .....pe.... latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person in the two feelings of sensual pleasures, and the fine-material element and immaterial element, is renouncing latent state of doubts; and that person is not renouncing latent state of hatred at those planes. Those persons in the un-pleasant feeling are renouncing latent state of doubts, and are also renouncing (a part of) latent state of hatred.

This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of attachment to existence at that plane?

No.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of hatred at that plane?

No.

This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of ignorance at that plane?

(This person) is renouncing a part (of it at this plane).

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of hatred at that plane?

No.

156. This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of wrong-views .....pe..... latent state of doubts at that plane?

No.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of pride at that plane?

*Sotāpatti Maggaṭṭhāna* person in the un-pleasant feeling is renouncing latent state of doubts; and that person is not renouncing latent state of pride at that plane. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of doubts, and are also renouncing (a part of) latent state of pride.

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of attachment to existence at that plane?

*Arahatta Maggaṭṭhāna* person<sup>40</sup> in the two feelings of sensual pleasures is renouncing latent state of pride; and that person is not renouncing latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of pride, and are also renouncing latent state of attachment to existence.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of pride at that plane?

Yes.

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of ignorance at that plane?

Yes.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of pride at that plane?

*Arahatta Maggaṭṭhāna* person in the un-pleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of ignorance, and are also renouncing latent state of pride.

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<sup>40</sup> *Aggamaggasamaṅgī* (Pāli) : The possessor of highest *magga*

157. This person is renouncing latent state of wrong-views at this plane. Is that person renouncing latent state of doubts at that plane?

Yes.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of wrong-views at that plane?

Yes.....pe.....

158. This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to existence at that plane?

*Sotāpatti Maggaṭṭhāna* person in the three feelings of sensual pleasures is renouncing latent state of doubts; and that person is not renouncing latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to existence.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of doubts at that plane?

No.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of ignorance at that plane?

(This person) is renouncing a part (of it at this plane).

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of doubts at that plane?

No.

159. This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of ignorance at that plane?

Yes.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to existence at that plane?

*Arahatta Maggaṭṭhāna* person in the three feelings of sensual pleasures is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of ignorance, and are also renouncing latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

160. This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of pride at that plane?

None.

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of wrong-views .....pe..... latent state of doubts at that plane?

None.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the fine-material element and immaterial element, is renouncing latent state of doubts; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to sensual pleasures; and that person is not renouncing latent state of hatred. Those persons in the un-pleasant feeling are renouncing latent state of doubts, and are also renouncing (a part of) latent state of hatred; and that person is not renouncing latent state of attachment to sensual pleasures.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of attachment to existence at that plane?

None.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of ignorance at that plane?

None.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

161. This person is renouncing latent state of attachment to sensual pleasures latent state of hatred and latent state of pride at this plane. Is that person renouncing latent state of wrong-views .....pe..... latent state of doubts at that plane?

None.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the fine-material element and immaterial element, latent state of doubts, and are also renouncing (a part of) latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to sensual pleasures and latent state of pride; and that person is not renouncing latent state of hatred. Those persons in the un-pleasant feeling are renouncing latent state of doubts, and are also renouncing (a part of) latent state of hatred; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of pride.

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person renouncing latent state of attachment to existence at that plane?

None.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

(This person) is renouncing latent state of pride (at that plane).

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person renouncing latent state of ignorance at that plane?

None.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

*Arahatta Maggaṭṭhāna* person in the un-pleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of ignorance and latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAM*)

162. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person renouncing latent state of doubts at that plane?

None.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the fine-material element and immaterial element, is renouncing latent state of doubts and latent state of wrong-views, and are also renouncing (a part of) latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts and latent state of wrong-views, and are also renouncing (a part of) latent state of attachment to sensual pleasures and latent state of pride; and that person is not renouncing latent state of hatred. Those persons in the un-pleasant feeling latent state of doubts and latent state of wrong-views, and are also renouncing (a part of) latent state of hatred; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of pride.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

163. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person renouncing latent state of attachment to existence at that plane?

None.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

(This person) is renouncing latent state of pride (at that plane).

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person renouncing latent state of ignorance at that plane?

None.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

*Arahatta Maggaṭṭhāna* person in the un-pleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of ignorance and latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

164. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Is that person renouncing latent state of ignorance at that plane?

None.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

*Arahatta Maggaṭṭhāna* person in the un-pleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons in the two feelings of sensual pleasures are renouncing latent state of ignorance and latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of ignorance, latent state of pride and latent state of attachment to existence; and that person is not renouncing latent



state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH SIX-BASE.  
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON RENOUNCING IN REGULAR.  
(*PAZAHANA VĀRE ANULOMAM*)

### 3. CHAPTER ON RENOUNCING (*PAZAHANA VĀRA*)

#### REVERSE (*PAṬLOMA*) PERSON (*PUGGALA*)

165. This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of hatred?

Yes.

This person is not renouncing latent state of hatred. Is that person not renouncing latent state of attachment to sensual pleasures?

Yes.

This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of pride?

*Arahatta Maggaṭṭhāna* person is not renouncing; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride. Is that person not renouncing latent state of attachment to sensual pleasures?

*Anāgāmi Maggaṭṭhāna* person<sup>41</sup> is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of wrong-views .....pe..... latent state of doubts?

*Sotāpatti Maggaṭṭhāna* person is not renouncing; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Anāgāmi Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures?

*Anāgāmi Maggaṭṭhāna* person is not renouncing latent state of doubts; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures. With the exception of *Anāgāmi Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of attachment to existence .....pe..... latent state of ignorance?

*Arahatta Maggaṭṭhāna* person is not renouncing latent state of attachment to existence, and are also not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining

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<sup>41</sup> *Anāgāmi Maggasamarigī* (Pāli) : The possessor of *Anāgāmi Magga*

persons are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures?

*Anāgāmi* *Maggaṭṭhāna* person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures.

166. This person is not renouncing latent state of hatred. Is that person not renouncing latent state of pride?

*Arahatta* *Maggaṭṭhāna* person is not renouncing latent state of hatred; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of hatred, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride. Is that person not renouncing latent state of hatred?

*Anāgāmi* *Maggaṭṭhāna* person is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred. Is that person not renouncing latent state of wrong-views .....pe..... latent state of doubts?

*Sotāpatti* *Maggaṭṭhāna* person is not renouncing latent state of hatred; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Anāgāmi* *Maggaṭṭhāna* person and *Sotāpatti* *Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of hatred, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of hatred?

*Anāgāmi* *Maggaṭṭhāna* person is not renouncing latent state of doubts; and (it is) not that person is not renouncing latent state of hatred. With the exception of *Anāgāmi* *Maggaṭṭhāna* person and *Sotāpatti* *Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred. Is that person not renouncing latent state of attachment to existence .....pe..... latent state of ignorance?

*Arahatta* *Maggaṭṭhāna* person is not renouncing latent state of hatred; and (it is) not that person is not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of hatred, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of hatred?

*Anāgāmi* *Maggaṭṭhāna* person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of hatred.

167. This person is not renouncing latent state of pride. Is that person not renouncing latent state of wrong-views .....pe..... latent state of doubts?

*Sotāpatti* *Maggaṭṭhāna* person is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Arahatta* *Maggaṭṭhāna* person and *Sotāpatti* *Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of pride?

*Arahatta* *Maggaṭṭhāna* person is not renouncing latent state of doubts; and (it is) not that person is not renouncing latent state of pride. With the exception of *Arahatta* *Maggaṭṭhāna* person and *Sotāpatti* *Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride. Is that person not renouncing latent state of attachment to existence .....pe..... latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of pride?  
Yes.

168. This person is not renouncing latent state of wrong-views. Is that person not renouncing latent state of doubts?

Yes.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of wrong-views?

Yes.....pe.....

169. This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to existence .....pe..... latent state of ignorance?

*Arahatta Maggaṭṭhāna* person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of doubts?

*Sotāpatti Maggaṭṭhāna* person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of doubts.

170. This person is not renouncing latent state of attachment to existence. Is that person not renouncing latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

171. This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person not renouncing latent state of pride?

*Arahatta Maggaṭṭhāna* person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

*Anāgāmiṃṃagga Maggaṭṭhāna* person is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person not renouncing latent state of wrong-views .....pe..... latent state of doubts?

*Sotāpatti Maggaṭṭhāna* person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Anāgāmiṃṃagga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

*Anāgāmiṃṃagga Maggaṭṭhāna* person is not renouncing latent state of doubts; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmiṃṃagga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not

renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person not renouncing latent state of attachment to existence .....pe..... latent state of ignorance?

With the exception of two *Maggatthāna* persons, the remaining persons are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person is not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

*Anāgāmi* *Maggatthāna* person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

172. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not renouncing latent state of wrong-views .....pe..... latent state of doubts?

*Sotāpatti* *Maggatthāna* person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and (it is) not that person is not renouncing latent state of doubts. With the exception of two *Maggatthāna* persons and *Sotāpatti* *Maggatthāna* person, the remaining persons are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

*Anāgāmi* *Maggatthāna* person is not renouncing latent state of doubts and latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. *Arahatta* *Maggatthāna* person is not renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggatthāna* persons and *Sotāpatti* *Maggatthāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not renouncing latent state of attachment to existence .....pe..... latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

*Anāgāmi* *Maggatthāna* person is not renouncing latent state of ignorance and latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAṂ*)

173. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views. Is that person not renouncing latent state of doubts?

Yes.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views?

*Anāgāmicamma Maggaṭṭhāna* person is not renouncing latent state of doubts and latent state of pride and latent state of wrong-views; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. *Arahatta Maggaṭṭhāna* person is not renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

174. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person not renouncing latent state of attachment to existence .....pe..... latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views and latent state of doubts?

*Sotāpatti Maggaṭṭhāna* person is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and (it is) not that person is not renouncing latent state of wrong-views and latent state of doubts. *Anāgāmicamma Maggaṭṭhāna* person is not renouncing latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmicamma Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

175. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that person not renouncing latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

*Sotāpatti Maggaṭṭhāna* person is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and (it is) not that person is not renouncing latent state of wrong-views and latent state of doubts. *Anāgāmicamma Maggaṭṭhāna* person is not renouncing latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmicamma Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬṬĪLOMA) PLANE (OKĀSA<sup>42</sup>)

176. This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of hatred?

Un-pleasant feeling is not renouncing latent state of attachment to sensual pleasures; and (it is) not that plane is not renouncing latent state of hatred. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and also are not renouncing latent state of hatred.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of attachment to sensual pleasures?

The two feelings of sensual element are not renouncing latent state of hatred; and (it is not) that plane is not renouncing latent state of attachment to sensual pleasures. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and also are not renouncing latent state of attachment to sensual pleasures.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of pride?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures; and (it is not) that plane is not renouncing latent state of pride. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent state of attachment to sensual pleasures; and (it is not) that plane is not renouncing latent state of pride.

This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of attachment to sensual pleasures?

Yes.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of wrong-views .....pe..... latent state of doubts?

Un-pleasant feeling, and the fine-material element and immaterial element, are not renouncing latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures?

Yes.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of attachment to existence?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of attachment to existence. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of attachment to existence.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures?

The two feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence and latent state of attachment to sensual pleasures.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of ignorance?

Un-pleasant feeling, and the fine-material element and immaterial element, are not renouncing latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of ignorance.

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<sup>42</sup> Plane/state/situation/period (but for familiarity with Pāli, and most of all, for the same/stable translation, “plane” is used. “State” might be one of the best translations for “*Okāsa*.” But to be in-different with the former translation, where always using “Plane” for “*Okāsa*,” so is this as well)

*Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures?

Yes.

177. This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of pride?

The two feelings of sensual element, and the fine-material element and immaterial element, are not renouncing latent state of hatred; and it is not that (this plane is) not renouncing latent state of pride.

*Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of hatred and latent state of pride.

This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of hatred?

Un-pleasant feeling is not renouncing latent state of pride; and it is not that (this plane is) not renouncing latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of pride and latent state of hatred.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of wrong-views .....pe..... latent state of doubts?

The two feelings of sensual element, and the fine-material element and immaterial element, are not renouncing latent state of hatred; and it is not that (this plane is) not renouncing latent state of doubts.

*Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of hatred and latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of hatred?

Yes.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of attachment to existence?

The fine-material element and immaterial element are not renouncing latent state of hatred; and it is not that (this plane is) not renouncing latent state of attachment to existence. The two feelings of sensual element, and *Apariyāpanna* (i.e. nine *supramundane*) are not renouncing latent state of hatred and latent state of attachment to existence.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of hatred?

Un-pleasant feeling is not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of hatred. The two feelings of sensual element, and in *Apariyāpanna* (i.e. nine *supramundane*) are not renouncing latent state of attachment to existence and latent state of hatred.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of ignorance?

The two feelings of sensual element, and the fine-material element and immaterial element, are not renouncing latent state of hatred and latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of hatred and latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of hatred?

Yes.

178. This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of wrong-views .....pe..... latent state of doubts?

Un-pleasant feeling is not renouncing latent state of pride; and it is not that (this plane is) not renouncing latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of pride and latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of pride?

Yes.

This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of attachment to existence?

Yes.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of pride?

The two feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of pride. Un-pleasant feeling and *Apariyāpanna* (i.e. nine *supramundane*) are not renouncing latent state of attachment to existence and latent state of pride.

This plane is not renouncing latent state of pride does not lay latent at this plane. Is that plane not renouncing latent state of ignorance?

Un-pleasant feeling is not renouncing latent state of pride; and it is not that (this plane is) not renouncing latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of pride and latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of pride?  
Yes.

179. This plane is not renouncing latent state of wrong-views. Is that plane not renouncing latent state of doubts?

Yes.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of wrong-views?

Yes.....pe.....

180. This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to existence?

Yes.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of doubts?

The three feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to existence and latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of ignorance?

Yes.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of doubts?

Yes.

181. This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of ignorance?

The three feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to existence and latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.  
(*EKAMŪLAKAM*)

182. This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of pride?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not renouncing latent state of pride.

This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling is not renouncing latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of pride, and also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.



This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of wrong-views .....pe..... latent state of doubts?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of attachment to existence?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of attachment to existence. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not renouncing latent state of attachment to existence.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling is not renouncing latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of hatred. The two feelings of sensual element are renouncing not renouncing latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to existence, and also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of ignorance?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not renouncing latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

183. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not renouncing latent state of wrong-views .....pe..... latent state of doubts?

Yes.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not renouncing latent state of attachment to existence?

Yes.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Un-pleasant feeling is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not renouncing latent state of hatred. The two feelings of sensual element are not renouncing latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures and latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of

attachment to existence; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views. Is that plane not renouncing latent state of ignorance?

Yes.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

184. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane not renouncing latent state of doubts?

Yes.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Yes...pe....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

185. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane not renouncing latent state of attachment to existence?

Yes.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Un-pleasant feeling is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this plane is) not renouncing latent state of hatred, latent state of wrong-views and latent state of doubts. The two feelings of sensual element are not renouncing latent state of attachment to existence and latent state of hatred ; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to existence, and also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts....pe....

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

186. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that plane not renouncing latent state of ignorance?

Yes.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAṂ)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

187. This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of hatred at that plane?

*Anāgāmicimaggā Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of hatred. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person, the remaining persons of all planes<sup>43</sup> are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of hatred. This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

*Anāgāmicimaggā Maggaṭṭhāna* person in the two feelings of sensual pleasures is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures at that plane. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of pride at that plane?

*Anāgāmicimaggā Maggaṭṭhāna* person in the two feelings of sensual pleasures, in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

*Anāgāmicimaggā Maggaṭṭhāna* person in the two feelings of sensual pleasures is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in two feelings of sensual pleasures, and in the fine-material element and immaterial element, are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures. With the exception two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of wrong-views .....pe.... latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*) are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of doubts. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

*Anāgāmicimaggā Maggaṭṭhāna* person, in the two feelings of sensual pleasures, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not

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<sup>43</sup> All states/situations

renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

*Arahatta Maggaṭṭhāna* person, in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to existence. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

*Anāgāmi* *Maggaṭṭhāna* person, in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of ignorance at that plane?

*Arahatta Maggaṭṭhāna* person, in three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

*Anāgāmi* *Maggaṭṭhāna* person, in the two feelings of sensual pleasures, is not renouncing latent state of ignorance; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures.

188. This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of pride at that plane?

*Arahatta Maggaṭṭhāna* person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of hatred at that plane?

*Anāgāmi* *Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of pride, and are also not renouncing latent state of hatred.

With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of wrong-views .....pe..... latent state of doubts at that plane?

*Sotāpatti Maggatthāna* person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of doubts. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of hatred at that plane?

*Anāgāmi* *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of hatred. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

*Arahatta Maggatthāna* person, in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to existence. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of hatred at that plane?

*Anāgāmi* *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of ignorance at that plane?

*Arahatta Maggatthāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of ignorance. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of hatred at that plane?

*Anāgāmi* *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of ignorance; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance, and are also not renouncing latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of hatred.

189. This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of wrong-views .....pe..... latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of pride, and are also not renouncing latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of pride at that plane?

*Arahatta Maggaṭṭhāna* person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Yes.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of pride at that plane?

*Arahatta Maggaṭṭhāna* person, in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of ignorance at that plane?

*Arahatta Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of pride, and are also not renouncing latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of pride at that plane?

Yes.

190. This person is not renouncing latent state of wrong-views at this plane. Is that person not renouncing latent state of doubts at that plane?

Yes.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of wrong-views at that plane?

Yes.....pe.....

191. This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

*Arahatta Maggaṭṭhāna* person, in the fine-material element and immaterial element, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to existence. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna*

person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of ignorance at that plane?

*Arahatta Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of ignorance; and it is not that (this person is) not renouncing latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance, and are also not renouncing latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of doubts.

192. This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of ignorance at that plane?

*Arahatta Maggaṭṭhāna* person, in the three feelings of sensual pleasures, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAṆ*)

193. This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of pride at that plane?

*Arahatta Maggaṭṭhāna* person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Anāgāmi* *Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state

of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of pride and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of pride , and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of wrong-views .....pe..... latent state of doubts at that plane?

*Sotāpatti Maggatthāna* person , in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred ; and it is not that (this person is) not renouncing latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred , and are also not renouncing latent state of doubts. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Anāgāmi* *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of doubts and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those persons in two feelings of sensual pleasures, are not renouncing latent state of doubts and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

*Arahatta Maggatthāna* person, in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred , and are also not renouncing latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Anāgāmi* *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those person, in two feelings of sensual pleasures, are not renouncing latent state of attachment to existence and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.



This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of ignorance at that plane?

*Arahatta Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred ; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred , and are also not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Anāgāmi* *Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of ignorance and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

194. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not renouncing latent state of wrong-views .....pe..... latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person , in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride , and are also not renouncing latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

*Anāgāmi* *Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of doubts, latent state of hatred and latent state of pride; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahatta Maggaṭṭhāna* person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Yes.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

*Anāgāmi* Maggaṭṭhāna person , in un-pleasant feeling, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of attachment to existence, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahatta* Maggaṭṭhāna person , in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred ; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not renouncing latent state of ignorance at that plane?

*Arahatta* Maggaṭṭhāna person , in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride , and are also not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

*Anāgāmi* Maggaṭṭhāna person , in un-pleasant feeling, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

195. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person not renouncing latent state of doubts at that plane?

Yes.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

*Anāgāmi* Maggaṭṭhāna person , in un-pleasant feeling, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of doubts, latent state of hatred, latent state of pride and latent

state of wrong-views ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. *Arahatta Maggaṭṭhāna* person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views ; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

196. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Yes.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person is) not renouncing latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmiṃmagga Maggaṭṭhāna* person , in un-pleasant feeling, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of attachment to existence, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Arahatta Maggaṭṭhāna* person , in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not renouncing latent state of ignorance at that plane?

*Arahatta Maggaṭṭhāna* person , in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in

*Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts , and are also not renouncing latent state of ignorance. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts , and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

*Sotāpatti Maggatthāna* person , in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmi* *Maggatthāna* person , in un-pleasant feeling, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views ad latent state of doubts. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

197. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Is that person not renouncing latent state of ignorance at that plane?

*Arahatta Maggatthāna* person , in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and are also not renouncing latent state of ignorance. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

*Sotāpatti Maggatthāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. *Anāgāmi* *Maggatthāna* person , in un-pleasant feeling, is not renouncing latent state of ignorance, latent state of

attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.  
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON RENOUCING IN REVERSE.

(*PAZAHANA VĀRE PAṬILOMAṀ*)

END OF CHAPTER ON RENOUCING.

(*PAZAHANA VĀRO*)

#### 4.CHAPTER ON COMPREHENDING (*PARIÑÑĀ<sup>44</sup> VĀRA*)

REGULAR (*ANULOMA*) PERSON (*PUGGALA*)

198. This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of hatred?

Yes.

This person comprehends latent state of hatred. Does that person comprehend latent state of attachment to sensual pleasures?

Yes.

This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of pride?

(This person) comprehends a part<sup>45</sup> (of it).

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<sup>44</sup>Exact knowledge, ascertainment, fully understood

<sup>45</sup> *Tadekatṭham (Pāli)* : a part of it at the same (*ṭhāna*) station/situation/state {i.e., *Anāgami Maggaṭṭhāna* person when comprehending latent state of attachment to sensual pleasures which can be said as (*ditṭhigata vipayutta lobha citta*) consciousness with greed without wrong-views that craves to sensual planes; that person comprehends a part of latent state of pride which accompanied at that (*ditṭhigata vipayutta lobha citta*) consciousness with greed without wrong-views that craves to sensual planes. That person does not totally comprehend it (i.e., the latent state of pride). "Which part(s) of pride is left behind?" if asked: A part of latent state of pride that associated with greed which accompanied at (*ditṭhigata vipayutta citta*) consciousness without wrong-views that craves to *Rūpa* and *Arūpa* (fine-material and immaterial) planes which can be also said as *Rūpa-rāga* and *Arūpa-rāga* or lust of fine-material and lust of immaterial; such pride is left behind <i.e., un-comprehended> which is only comprehended by *Arahatta Maggaṭṭhāna* person}

This person comprehends latent state of pride. Does that person comprehend latent state of attachment to sensual pleasures?  
No.

This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of wrong-views .....pe..... latent state of doubts?  
No.

This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures?  
(This person) comprehends a part (of it).

This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of attachment to existence .....pe..... latent state of ignorance?  
(This person) comprehends a part (of it).

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures?  
No.

199. This person comprehends latent state of hatred. Does that person comprehend latent state of pride?  
(This person) comprehends a part (of it).  
This person comprehends latent state of pride. Does that person comprehend latent state of hatred?  
No.

This person comprehends latent state of hatred. Does that person comprehend latent state of wrong-views .....pe..... latent state of doubts?  
No.  
This person comprehends latent state of doubts. Does that person comprehend latent state of hatred?  
(This person) comprehends a part (of it).

This person comprehends latent state of hatred. Does that person comprehend latent state of attachment to existence .....pe..... latent state of ignorance?  
(This person) comprehends a part (of it).  
This person comprehends latent state of ignorance. Does that person comprehend latent state of hatred?  
No.

200. This person comprehends latent state of pride. Does that person comprehend latent state of wrong-views .....pe..... latent state of doubts?  
No.  
This person comprehends latent state of doubts. Does that person comprehend latent state of pride?  
(This person) comprehends a part (of it).

This person comprehends latent state of pride. Does that person comprehend latent state of attachment to existence .....pe..... latent state of ignorance?  
Yes.  
(This person) comprehends latent state of ignorance. Does that person comprehend latent state of pride?  
Yes.

201. This person comprehends latent state of wrong-views. Does that person comprehend latent state of doubts?  
Yes.  
This person comprehends latent state of doubts. Does that person comprehend latent state of wrong-views?  
Yes.....pe.....

202. This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to existence .....pe..... latent state of ignorance?

(This person) comprehends a part (of it).

This person comprehends latent state of ignorance. Does that person comprehend latent state of doubts?  
No.

203. This person comprehends latent state of attachment to existence. Does that person comprehend latent state of ignorance?

Yes.

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

204. This person comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that person comprehend latent state of pride?

(This person) comprehends a part (of it).

This person comprehends latent state of pride. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred?

No.

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that person comprehend latent state of wrong-views .....pe..... latent state of doubts?

No.

This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred?

(This person) comprehends a part (of it).

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that person comprehend latent state of attachment to existence .....pe..... latent state of ignorance?

(This person) comprehends a part (of it).

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred?

No.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

205. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person comprehend latent state of wrong-views .....pe..... latent state of doubts?

None.

This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This person) comprehends a part (of it).

This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person comprehend latent state of attachment to existence .....pe..... latent state of ignorance?

None.

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This person) comprehends the latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAM*)

206. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that person comprehend latent state of doubts?

None.

This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

(This person) comprehends some parts of latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride....pe....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

207. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that person comprehend latent state of attachment to existence .....pe..... latent state of ignorance?

None.

This person comprehends latent state of ignorance. Is that person comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(This person) comprehends latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

208. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that person comprehend latent state of ignorance?

None.

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

(This person) comprehends latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

### REGULAR (ANULOMA) PLANE (OKĀSA<sup>46</sup>)

209. This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of hatred?

No.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of attachment to sensual pleasures?

No.

This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of pride?

Yes.

This plane comprehends latent state of pride. Does that plane comprehend latent state of attachment to sensual pleasures?

The fine-material element and immaterial element comprehend latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures. The two feelings of sensual pleasures comprehend latent state of pride, and also comprehend latent state of attachment to sensual pleasures.

This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of wrong-views.....pe..... latent state of doubts?

Yes.

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<sup>46</sup> (In lit.) At this period/situation (but, to be familiar with the original Pāli word, *Okāsa*, the word "plane" is used in translation; and this CHAPTER ON COMPREHEND (PARIÑĪĀ VĀRA) should be understood by this way )



This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures?

The un-pleasant feeling and, the fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of attachment to sensual pleasures.

The two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend latent state of attachment to sensual pleasures.

This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of attachment to existence?

No.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures?

No.

This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to sensual pleasures?

The un-pleasant feeling and, the fine-material element and immaterial element comprehend latent state of ignorance, and they do not comprehend latent state of attachment to sensual pleasures. The two feelings of sensual pleasures comprehend latent state of ignorance, and also comprehend latent state of attachment to sensual pleasures.

210. This plane comprehends latent state of hatred. Does that plane comprehend latent state of pride?

No.

This plane comprehends latent state of pride. Does that plane comprehend latent state of hatred?

No.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of wrong-views.....pe..... latent state of doubts?

Yes.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of hatred?

The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of doubts, and also comprehends latent state of hatred.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of attachment to existence?

No.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of hatred?

No.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of hatred?

The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of ignorance, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of ignorance, and also comprehends latent state of hatred.

211. This plane comprehends latent state of pride. Does that plane comprehend latent state of wrong-views .....pe..... latent state of doubts?

Yes.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of pride?

The un-pleasant feeling comprehends latent state of doubts, and they do not comprehend latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of pride.

This plane comprehends latent state of pride. Does that plane comprehend latent state of attachment to existence?

The two feelings of sensual pleasures comprehend latent state of pride, and they do not comprehend latent state of attachment to existence. The fine-material element and immaterial element comprehend latent state of pride, and they do not comprehend latent state of attachment to existence.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of pride?

Yes.

This plane comprehends latent state of pride. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of pride?

The un-pleasant feeling comprehends latent state of ignorance, and it does not comprehend latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of ignorance, and also comprehend latent state of pride.

212. This plane comprehends latent state of wrong-views. Does that plane comprehend latent state of doubts?

Yes.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of wrong-views?

Yes.....pe.....

213. This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to existence?

The three feelings of sensual pleasures comprehend latent state of doubts, and they do not comprehend latent state of attachment to existence. The fine-material element and immaterial element comprehend latent state of doubts, and also comprehend latent state of attachment to existence.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of doubts?

Yes.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of doubts?

Yes.

214. This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to existence?

The three feelings of sensual pleasures comprehend latent state of ignorance, and they do not comprehend latent state of attachment to existence. The fine-material element and immaterial element comprehend latent state of ignorance, and also comprehend latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

215. This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of pride?

None.

This plane comprehends latent state of pride. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element comprehend latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of pride and latent state of attachment to sensual pleasures, and they do not comprehend latent state of hatred.

This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of wrong-views .....pe..... latent state of doubts?

None.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of doubts and latent state of attachment to sensual pleasures, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of doubts and latent state of hatred, and it does not comprehend latent state of attachment to sensual pleasures.

This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of attachment to existence?

None.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?

No.

This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of ignorance?

None.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element comprehend latent state of ignorance, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance and latent state of attachment to sensual pleasures, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of ignorance and latent state of hatred, and it does not comprehend latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

216. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane comprehend latent state of wrong-views .....pe..... latent state of doubts?

None.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

The fine-material element and immaterial element comprehend latent state of doubts and latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of doubts and latent state of hatred, and they do not comprehend latent state of attachment to sensual pleasures and latent state of pride.

This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane comprehend latent state of attachment to existence?

None.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This plane) comprehends latent state of pride.

This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane comprehend latent state of ignorance?

None.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

The fine-material element and immaterial element comprehend latent state of ignorance and latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of ignorance and latent state of hatred, and it does not comprehend latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

217. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that plane comprehend latent state of doubts?

None.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

The fine-material element and immaterial element comprehend latent state of doubts, latent state of pride and latent state of wrong-views, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of doubts, latent state of hatred and latent state of wrong-views, and it does not comprehend latent state of attachment to sensual pleasures and latent state of pride .....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

218. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that plane comprehend latent state of attachment to existence?

None.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(This plane) comprehends latent state of pride, latent state of wrong-views and latent state of doubts.

This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that plane comprehend latent state of ignorance?

None.

This plane comprehends latent state of ignorance. Is that plane comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

The fine-material element and immaterial element comprehend latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and it does not comprehend latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑČAKAMŪLAKAM)

219. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts and latent state of attachment to existence. Does that plane comprehend latent state of ignorance?

None.

This plane comprehends latent state of ignorance. Is that plane comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

The fine-material element and immaterial element comprehend latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they do not comprehend latent state of hatred and latent state of attachment to existence. The un-pleasant feeling comprehends latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and it does not comprehend latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

220. This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of hatred at that plane?

No.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

No.

This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of pride at that plane?

(This person) comprehends a part (of it at this plane).

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

No.

This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of wrong-views .....pe..... latent state of doubts?

No.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

*Sotāpatti Maggaṭṭhāna* person<sup>47</sup> in the un-pleasant feeling, and the fine-material element and immaterial element, comprehends latent state of doubts; and that person does not comprehend latent state of attachment to sensual pleasures at those planes. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to sensual pleasures.

This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of attachment to existence at that plane?

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<sup>47</sup> *Aṭṭhamako* (Pāli): The Eight (person) {The First is *Arahattaphalaṭṭhāna* person; The Second is *Arahattamaggaṭṭhāna* person.....pe..... The Eight is *Sotāpatti Maggaṭṭhāna* person. It is counted with the meaning of Excellency-series in the receiving of charity.}

No.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

No.

This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of ignorance at that plane?

(This person) comprehends a part (of it at this plane).

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

No.

221. This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of pride at that plane?

No.

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of hatred at that plane?

No.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of wrong-views .....pe.... latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehends latent state of doubts; and that person does not comprehend latent state of hatred at those planes. Those persons in the un-pleasant feeling comprehend latent state of doubts, and also comprehend (a part of) latent state of hatred.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of attachment to existence at that plane?

No.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of hatred at that plane?

No.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of ignorance at that plane?

(This person) comprehends a part (of it at this plane).

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of hatred at that plane?

No.

222. This person comprehends latent state of pride at this plane. Does that person comprehend latent state of wrong-views .....pe..... latent state of doubts at that plane?

No.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of pride at that plane?

*Sotāpatti Maggaṭṭhāna* person in the un-pleasant feeling comprehends latent state of doubts; and that person does not comprehend latent state of pride at that plane. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of doubts, and also comprehend (a part of) latent state of pride.

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of attachment to existence at that plane?

*Arahatta Maggaṭṭhāna* person in the two feelings of sensual pleasures comprehends latent state of pride; and that person does not comprehend latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, comprehend latent state of pride, and also comprehend latent state of attachment to existence.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of pride at that plane?  
Yes.

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of ignorance at that plane?  
Yes.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of pride at that plane?

*Arahatta Maggaṭṭhāna* person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of ignorance, and also comprehend latent state of pride.

223. This person comprehends latent state of wrong-views at this plane. Does that person comprehend latent state of doubts at that plane?  
Yes.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of wrong-views at that plane?  
Yes.....pe.....

224. This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to existence at that plane?

*Sotāpatti Maggaṭṭhāna* person in the three feelings of sensual pleasures comprehends latent state of doubts; and that person does not comprehend latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to existence.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of doubts at that plane?  
No.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of ignorance at that plane?

(This person) comprehends a part (of it at this plane).

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of doubts at that plane?  
No.

225. This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of ignorance at that plane?  
Yes.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to existence at that plane?

*Arahatta Maggaṭṭhāna* person in the three feelings of sensual pleasures comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of ignorance, and also comprehend latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

226. This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of pride at that plane?  
None.

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?  
No.

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of wrong-views .....pe..... latent state of doubts at that plane?

None.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the fine-material element and immaterial element, comprehends latent state of doubts; and that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to sensual pleasures; and those persons do not comprehend latent state of hatred. Those persons in the un-pleasant feeling comprehend latent state of doubts, and also comprehend (a part of) latent state of hatred; and those persons do not comprehend latent state of attachment to sensual pleasures.

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of attachment to existence at that plane?

None.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of ignorance at that plane?

None.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

227. This person comprehends latent state of attachment to sensual pleasures latent state of hatred and latent state of pride at this plane. Does that person comprehend latent state of wrong-views .....pe..... latent state of doubts at that plane?

None.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the fine-material element and immaterial element, comprehends latent state of doubts, and also comprehends (a part of) latent state of pride; and that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to sensual pleasures and latent state of pride; and those persons do not comprehend latent state of hatred. Those persons in the un-pleasant feeling comprehend latent state of doubts, and also comprehend (a part of) latent state of hatred; and those persons do not comprehend latent state of attachment to sensual pleasures and latent state of pride.

This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person comprehend latent state of attachment to existence at that plane?

None.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

(This person) comprehends latent state of pride (at that plane).



This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person comprehend latent state of ignorance at that plane?  
None.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

*Arahatta Maggaṭṭhāna* person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of ignorance and latent state of pride; and that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

228. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Does that person comprehend latent state of doubts at that plane?

None.

This person comprehends latent state of doubts at this plane. Is that person comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the fine-material element and immaterial element, comprehends latent state of doubts and latent state of wrong-views, and also comprehends (a part of) latent state of pride; and that person do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts and latent state of wrong-views, and also comprehend (a part of) latent state of attachment to sensual pleasures and latent state of pride; and those persons do not comprehend latent state of hatred. Those persons in the un-pleasant feeling comprehend latent state of doubts and latent state of wrong-views, and also comprehend (a part of) latent state of hatred; and those persons do not comprehend latent state of attachment to sensual pleasures and latent state of pride.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

229. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person comprehend latent state of attachment to existence at that plane?

None.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

(This person) comprehends latent state of pride (at that plane).

This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person comprehend latent state of ignorance at that plane?

None.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

*Arahatta Maggaṭṭhāna* person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of ignorance and latent state of pride; and those persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

230. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Does that person comprehend latent state of ignorance at that plane?

None.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

*Arahatta Maggaṭṭhāna* person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons in the two feelings of sensual pleasures comprehend latent state of ignorance and latent state of pride; and those persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, comprehend latent state of ignorance, latent state of pride and latent state of attachment to existence ; and those persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH SIX-BASE.  
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON COMPREHENDING IN REGULAR.

(*PARIÑÑĀ VĀRE ANULOMAM*)

#### 4. CHAPTER ON COMPREHENDING (*PARIÑÑĀVĀRA*)

REVERSE (*PAṬLOMA*) PERSON (*PUGGALA*)

231. This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of hatred?

Yes.

This person does not comprehend latent state of hatred. Does that person not comprehend latent state of attachment to sensual pleasures?

Yes.

This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of pride?

*Arahatta Maggaṭṭhāna* person does not comprehend latent state of attachment to sensual pleasure; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride. Does that person not comprehend latent state of attachment to sensual pleasures?

*Anāgāmi Maggaṭṭhāna* person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna*

persons, the remaining persons do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of wrong-views .....pe..... latent state of doubts?

*Sotāpatti Maggaṭṭhāna* person does not comprehend latent state of attachment to sensual pleasures; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Anāgāmi Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures?

*Anāgāmi magga Maggaṭṭhāna* person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures. With the exception of *Anāgāmi magga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of attachment to existence .....pe..... latent state of ignorance?

*Arahatta Maggaṭṭhāna* person does not comprehend latent state of attachment to existence, and do also not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures?

*Anāgāmi magga Maggaṭṭhāna* person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures.

232. This person does not comprehend latent state of hatred. Does that person not comprehend latent state of pride?

*Arahatta Maggaṭṭhāna* person does not comprehend latent state of hatred; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of hatred, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride. Does that person not comprehend latent state of hatred?

*Anāgāmi magga Maggaṭṭhāna* person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of pride, and do also not comprehend latent state of hatred.

This person does not comprehend latent state of hatred. Does that person not comprehend latent state of wrong-views .....pe..... latent state of doubts?

*Sotāpatti Maggaṭṭhāna* person does not comprehend latent state of hatred; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Anāgāmi magga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of hatred, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of hatred?

*Anāgāmi magga Maggaṭṭhāna* person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of hatred. With the exception of *Anāgāmi magga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred. Does that person not comprehend latent state of attachment to existence .....pe..... latent state of ignorance?

*Arahatta Maggaṭṭhāna* person does not comprehend latent state of hatred; and (it is) not that person does not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of hatred, and also do not comprehend latent state of ignorance. This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of hatred?

*Anāgāmi* *Maggaṭṭhāna* person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of hatred.

233. This person does not comprehend latent state of pride. Does that person not comprehend latent state of wrong-views .....pe..... latent state of doubts?

*Sotāpatti Maggaṭṭhāna* person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of pride?

*Arahatta Maggaṭṭhāna* person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride. Does that person not comprehend latent state of attachment to existence .....pe..... latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of pride?

Yes.

234. This person does not comprehend latent state of wrong-views. Does that person not comprehend latent state of doubts?

Yes.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of wrong-views?

Yes.....pe.....

235. This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to existence .....pe..... latent state of ignorance?

*Arahatta Maggaṭṭhāna* person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of doubts?

*Sotāpatti Maggaṭṭhāna* person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of doubts.

236. This person does not comprehend latent state of attachment to existence. Does that person not comprehend latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

237. This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that person not comprehend latent state of pride?

*Arahatta Maggaṭṭhāna* person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of pride. This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

*Anāgāmi* *Maggaṭṭhāna* person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that person not comprehend latent state of wrong-views .....pe..... latent state of doubts?

*Sotāpatti Maggaṭṭhāna* person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Anāgāmi* *Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

*Anāgāmi* *Maggaṭṭhāna* person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmi* *Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that person not comprehend latent state of attachment to existence .....pe..... latent state of ignorance? With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not those persons do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

*Anāgāmi* *Maggaṭṭhāna* person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAM)

238. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person not comprehend latent state of wrong-views .....pe..... latent state of doubts?

*Sotāpatti Maggaṭṭhāna* person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and (it is) not that person does not comprehend latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

*Anāgāmi*magga *Maggatthāna* person does not comprehend latent state of doubts and latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. *Arahatta* *Maggatthāna* person does not comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggatthāna* persons and *Sotāpatti* *Maggatthāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person not comprehend latent state of attachment to existence .....pe..... latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

*Anāgāmi*magga *Maggatthāna* person does not comprehend latent state of ignorance and latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

239. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views. Does that person not comprehend latent state of doubts?

Yes.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views?

*Anāgāmi*magga *Maggatthāna* person does not comprehend latent state of doubts and latent state of pride and latent state of wrong-views; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. *Arahatta* *Maggatthāna* person does not comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggatthāna* persons and *Sotāpatti* *Maggatthāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

240. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that person not comprehend latent state of attachment to existence .....pe..... latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views and latent state of doubts?

*Sotāpatti* *Maggatthāna* person does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and (it is) not that person does not comprehend latent state of wrong-views and latent state of doubts. *Anāgāmi*magga *Maggatthāna* person does not comprehend latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and (it is) not that person is not comprehending latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmi*magga *Maggatthāna* person and *Sotāpatti* *Maggatthāna* person, the remaining persons do not comprehend latent state of ignorance, and also

do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

241. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that person not comprehend latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

*Sotāpatti Maggaṭṭhāna* person does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and (it is) not that person does not comprehend latent state of wrong-views and latent state of doubts. *Anāgāmi magga Maggaṭṭhāna* person does not comprehend latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmi magga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

### REVERSE (PAṬILOMA) PLANE (OKĀSA)

242. This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of hatred?

Un-pleasant feeling does not comprehend latent state of attachment to sensual pleasures; and (it is) not that plane does not comprehend latent state of hatred. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of hatred.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of attachment to sensual pleasures?

The two feelings of sensual element do not comprehend latent state of hatred; and (it is) not those planes do not comprehend latent state of attachment to sensual pleasures. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to sensual pleasures.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of pride?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures; and (it is) not those planes do not comprehend latent state of pride. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures; and (it is) not those planes do not comprehend latent state of pride.

This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of attachment to sensual pleasures?

Yes.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of wrong-views .....pe..... latent state of doubts?

Un-pleasant feeling, and the fine-material element and immaterial element, do not comprehend latent state of attachment to sensual pleasures; and it is not that (those planes) do not comprehend latent state of

doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures?

Yes.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of attachment to existence?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures; and it is not that (those planes do) not comprehend latent state of attachment to existence. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of attachment to existence.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures?

The two feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence and latent state of attachment to sensual pleasures.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of ignorance?

Un-pleasant feeling, and the fine-material element and immaterial element, do not comprehend latent state of attachment to sensual pleasures; and it is not that (those planes do) not comprehend latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures?

Yes.

243. This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of pride?

The two feelings of sensual element, and the fine-material element and immaterial element, do not comprehend latent state of hatred; and it is not that (those planes do) not comprehend latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of hatred and latent state of pride.

This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of hatred?

Un-pleasant feeling does not comprehend latent state of pride; and it is not that (this plane does) not comprehend latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of pride and latent state of hatred.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of wrong-views .....pe..... latent state of doubts?

The two feelings of sensual element, and the fine-material element and immaterial element, do not comprehend latent state of hatred; and it is not that (those plane do) not comprehend latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of hatred and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of hatred?

Yes.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of attachment to existence?

The fine-material element and immaterial element do not comprehend latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to existence. The two feelings of sensual element, and *Apariyāpanna* (i.e. nine *supramundane*) do not comprehend latent state of hatred and latent state of attachment to existence.



This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of hatred?

Un-pleasant feeling does not comprehend latent state of attachment to existence; and it is not that (this plane does) not comprehend latent state of hatred. The two feelings of sensual element, and *Apariyāpanna* (i.e. nine *supramundane*) do not comprehend latent state of attachment to existence and latent state of hatred.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of ignorance?

The two feelings of sensual element, and the fine-material element and immaterial element, do not comprehend latent state of hatred and latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of hatred and latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of hatred?

Yes.

244. This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of wrong-views .....pe..... latent state of doubts?

Un-pleasant feeling does not comprehend latent state of pride; and it is not that (this plane does) not comprehend latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of pride and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of pride?

Yes.

This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of attachment to existence?

Yes.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of pride?

The two feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of pride. Un-pleasant feeling and *Apariyāpanna* (i.e. nine *supramundane*) do not comprehend latent state of attachment to existence and latent state of pride.

This plane does not comprehend latent state of pride does not lay latent at this plane. Does that plane not comprehend latent state of ignorance?

Un-pleasant feeling does not comprehend latent state of pride; and it is not that (this plane does) not comprehend latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of pride and latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of pride?

Yes.

245. This plane does not comprehend latent state of wrong-views. Does that plane not comprehend latent state of doubts?

Yes.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of wrong-views?

Yes.....pe.....

246. This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to existence?

Yes.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of doubts?

The three feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of ignorance?

Yes.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of doubts?

Yes.

247. This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of ignorance?

The three feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence and latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to existence?

Yes.

#### END OF CHAPTER WITH ONE-BASE.

#### (*EKAMŪLAKAM*)

248. This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of pride?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of pride.

This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling does not comprehend latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane does) not comprehend latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of pride, and also does not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of wrong-views .....pe..... latent state of doubts?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of attachment to existence?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to existence. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of attachment to existence.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling does not comprehend latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane does) not comprehend latent state of hatred.

The two feelings of sensual element do not comprehend latent state of attachment to existence and latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence, and also does not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of ignorance?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.  
(*DUKAMŪLAKAM*)

249. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane not comprehend latent state of wrong-views .....pe..... latent state of doubts?

Yes.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane not comprehend latent state of attachment to existence?

Yes.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Un-pleasant feeling does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane does) not comprehend latent state of hatred. The two feelings of sensual element do not comprehend latent state of attachment to existence and latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures and latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence; and it is not that (this plane does) not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views. Does that plane not comprehend latent state of ignorance?

Yes.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.  
(*TIKAMŪLAKAM*)

250. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that plane not comprehend latent state of doubts?

Yes.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Yes...pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

251. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that plane not comprehend latent state of attachment to existence?

Yes.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Un-pleasant feeling does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this plane does) not comprehend latent state of hatred, latent state of wrong-views and latent state of doubts. The two feelings of sensual element do not comprehend latent state of attachment to existence and latent state of hatred ; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence, and also does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts....pe....

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

252. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that plane not comprehend latent state of ignorance?

Yes.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

253. This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of hatred at that plane?

*Anāgāmi* *Maggaṭṭhāna* person, in un-pleasant feeling, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of hatred. With the exception of *Anāgāmi* *Maggaṭṭhāna* person, the remaining persons of all planes<sup>48</sup> do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

*Anāgāmi* *Maggaṭṭhāna* person in the two feelings of sensual pleasures does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures at that plane. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of *Anāgāmi* *Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to sensual pleasures.

<sup>48</sup> All states/situations

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of pride at that plane?

*Anāgāmi*magga *Maggatthāna* person in the two feelings of sensual pleasures, in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of pride. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

*Anāgāmi*magga *Maggatthāna* person in the two feelings of sensual pleasures does not comprehend latent state of pride; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in two feelings of sensual pleasures, and in the fine-material element and immaterial element, do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures. With the exception two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of wrong-views .....pe.... latent state of doubts at that plane?

*Sotāpatti* *Maggatthāna* person in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*) do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of doubts. With the exception of *Anāgāmi*magga *Maggatthāna* person and *Sotāpatti* *Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

*Anāgāmi*magga *Maggatthāna* person, in the two feelings of sensual pleasures, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of *Anāgāmi*magga *Maggatthāna* person and *Sotāpatti* *Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

*Arahatta* *Maggatthāna* person, in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of attachment to existence. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

*Anāgāmi*magga *Maggatthāna* person, in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to

existence, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of ignorance at that plane?

*Arahatta Maggatthāna* person, in three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of ignorance. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

*Anāgāmi* *Maggatthāna* person, in the two feelings of sensual pleasures, does not comprehend latent state of ignorance; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures.

254. This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of pride at that plane?

*Arahatta Maggatthāna* person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of pride. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of hatred, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of hatred at that plane?

*Anāgāmi* *Maggatthāna* person, in un-pleasant feeling, does not comprehend latent state of pride; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of pride, and also do not comprehend latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of wrong-views .....pe..... latent state of doubts at that plane?

*Sotāpatti Maggatthāna* person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of doubts. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of hatred, and do also not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of hatred at that plane?

*Anāgāmi* *Maggatthāna* person, in un-pleasant feeling, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of hatred. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the

remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

*Arahatta Maggaṭṭhāna* person, in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to existence. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of hatred at that plane?

*Anāgāmmimagga Maggaṭṭhāna* person, in un-pleasant feeling, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehending latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and are also not comprehending latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of ignorance at that plane?

*Arahatta Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of hatred, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of hatred at that plane?

*Anāgāmmimagga Maggaṭṭhāna* person, in un-pleasant feeling, does not comprehend latent state of ignorance; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance, and also do not comprehend latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of hatred.

255. This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of wrong-views .....pe..... latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of pride; and it is not that (this person does) not comprehend latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of pride, and also do not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of pride at that plane?

*Arahatta Maggaṭṭhāna* person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of pride at that plane?

*Arahatta Maggaṭṭhāna* person, in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of ignorance at that plane?

*Arahatta Maggaṭṭhāna* person, in un-pleasant feeling, does not comprehend latent state of pride; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of pride, and also do not comprehend latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of pride at that plane?

Yes.

256. This person does not comprehend latent state of wrong-views at this plane. Does that person not comprehend latent state of doubts at that plane?

Yes.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of wrong-views at that plane?

Yes.....pe.....

257. This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

*Arahatta Maggaṭṭhāna* person, in the fine-material element and immaterial element, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to existence. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of ignorance at that plane?

*Arahatta Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not comprehending latent state of doubts, and also do not comprehend latent state of ignorance. With the



exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of ignorance. This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of ignorance; and it is not that (this person does) not comprehend latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance, and also do not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of doubts.

258. This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of ignorance at that plane?

*Arahatta Maggaṭṭhāna* person, in the three feelings of sensual pleasures, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

259. This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of pride at that plane?

*Arahatta Maggaṭṭhāna* person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Anāgāmiṃṃagga Maggaṭṭhāna* person, in un-pleasant feeling, does not comprehend latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of pride and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of wrong-views .....pe..... latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts. With the exception of *Anāgāmiṃṃagga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all

planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Anāgāmi* *Maggaṭṭhāna* person, in un-pleasant feeling, does not comprehend latent state of doubts and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons in two feelings of sensual pleasures, do not comprehend latent state of doubts and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmi* *Maggaṭṭhāna* person and *Sotāpatti* *Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

*Arahatta* *Maggaṭṭhāna* person, in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Anāgāmi* *Maggaṭṭhāna* person, in un-pleasant feeling, does not comprehend latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those person, in two feelings of sensual pleasures, do not comprehend latent state of attachment to existence and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of ignorance at that plane?

*Arahatta* *Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Anāgāmi* *Maggaṭṭhāna* person, in un-pleasant feeling, does not comprehend latent state of ignorance and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance, and also do not

comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

260. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person not comprehend latent state of wrong-views .....pe..... latent state of doubts at that plane?

*Sotāpatti Maggatthāna* person , in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person does) not comprehend latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride , and also do not comprehend latent state of doubts. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

*Anāgāmi magga Maggatthāna* person, in un-pleasant feeling, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of doubts, latent state of hatred and latent state of pride; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahatta Maggatthāna* person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

*Anāgāmi magga Maggatthāna* person , in un-pleasant feeling, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of attachment to existence, latent state of hatred and latent state of pride ; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahatta Maggatthāna* person , in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred ; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and

also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person not comprehend latent state of ignorance at that plane? *Arahatta Maggatthāna* person, in un-pleasant feeling, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of ignorance. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane? *Anāgāmi* *Maggatthāna* person, in un-pleasant feeling, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance, latent state of hatred and latent state of pride; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

261. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Does that person not comprehend latent state of doubts at that plane?

Yes.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

*Anāgāmi* *Maggatthāna* person, in un-pleasant feeling, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of doubts, latent state of hatred, latent state of pride and latent state of wrong-views; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. *Arahatta Maggatthāna* person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

262. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person does) not comprehend latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmi* person, in un-pleasant feeling, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of attachment to existence, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Arahatta Maggaṭṭhāna* person , in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts ; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person not comprehend latent state of ignorance at that plane?

*Arahatta Maggaṭṭhāna* person , in un-pleasant feeling, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also do not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person , in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person does) not comprehend latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance , and also do not comprehend latent state

of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmi* *Maggaṭṭhāna* person , in un-pleasant feeling, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views ad latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

263. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Does that person not comprehend latent state of ignorance at that plane?

*Arahatta Maggaṭṭhāna* person , in un-pleasant feeling, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also do not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

*Sotāpatti Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. *Anāgāmi* *Maggaṭṭhāna* person , in un-pleasant feeling, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance , and also do not comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

END OF CHAPTER ON COMPREHEND IN REVERSE.

(PARIÑÑĀ VĀRE PAṬILOMAṀ)

END OF CHAPTER ON COMPREHEND.

(PARIÑÑĀ VĀRO)

### 5.CHAPTER ON ELIMINATION

(PAHĪNA<sup>49</sup> VĀRA)

REGULAR (ANULOMA) PERSON (PUGGALA)

264. This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of hatred?

Yes.

This person eliminates latent state of hatred. Does that person eliminate latent state of attachment to sensual pleasures?

Yes.

This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of pride?

*Anāgāmi* eliminates latent state of attachment to sensual pleasures, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of attachment to sensual pleasures, and also eliminates latent state of pride.

This person eliminates latent state of pride. Does that person eliminate latent state of attachment to sensual pleasures?

Yes.

This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of wrong-views .....pe..... latent state of doubts?

Yes.

This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual pleasures?

Two persons eliminate latent state of doubts, and that person does not eliminate latent state of attachment to sensual pleasures. Two persons eliminate latent state of doubts, and also eliminate latent state of attachment to sensual pleasures.

This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of attachment to existence .....pe..... latent state of ignorance?

*Anāgāmi* eliminates latent state of attachment to sensual pleasures, and that person does not eliminate latent state of ignorance. *Arahant* eliminates latent state of attachment to sensual pleasures, and also eliminates latent state of ignorance.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures?

Yes.

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<sup>49</sup> Eliminate, destroy, abandon

265. This person eliminates latent state of hatred. Does that person eliminate latent state of pride?  
*Anāgāmi* eliminates latent state of hatred, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of hatred, and also eliminates latent state of pride.  
This person eliminates latent state of pride. Does that person eliminate latent state of hatred?  
Yes.

This person eliminates latent state of hatred. Does that person eliminate latent state of wrong-views.....pe.....latent state of doubts?  
Yes.  
This person eliminates latent state of doubts. Does that person eliminate latent state of hatred?  
Two persons eliminate latent state of doubts, and that person does not eliminate latent state of hatred. Two persons eliminate latent state of doubts, and also eliminate latent state of hatred.

This person eliminates latent state of hatred. Does that person eliminate latent state of attachment to existence.....pe.....latent state of ignorance?  
*Anāgāmi* eliminates latent state of hatred, and that person does not eliminate latent state of ignorance. *Arahant* eliminates latent state of hatred, and also eliminates latent state of ignorance.  
This person eliminates latent state of ignorance. Does that person eliminate latent state of hatred?  
Yes.

266. This person eliminates latent state of pride. Does that person eliminate latent state of wrong-views.....pe.....latent state of doubts?  
Yes.  
This person eliminates latent state of doubts. Does that person eliminate latent state of pride?  
Three persons eliminate latent state of doubts, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of doubts, and also eliminates latent state of pride.

This person eliminates latent state of pride. Does that person eliminate latent state of attachment to existence .....pe..... latent state of ignorance?  
Yes.  
This person eliminates latent state of ignorance. Does that person eliminate latent state of pride?  
Yes.

267. This person eliminates latent state of wrong-views. Does that person eliminate latent state of doubts?  
Yes.  
This person eliminates latent state of doubts. Does that person eliminate latent state of wrong-views?  
Yes .....pe.....

268. This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to existence .....pe..... latent state of ignorance?  
Three persons eliminate latent state of doubts, and that person does not eliminate latent state of ignorance. *Arahant* eliminates latent state of doubts, and also eliminates latent state of ignorance.  
This person eliminates latent state of ignorance. Does that person eliminate latent state of doubts?  
Yes.

269. This person eliminates latent state of attachment to existence. Does that person eliminate latent state of ignorance?  
Yes.  
This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to existence?  
Yes.

END OF CHAPTER WITH ONE-BASE.  
(*EKAMŪLAKAM*)



270. This person eliminates latent state of attachment to sensual pleasures and latent state of hatred. Does that person eliminate latent state of pride?

*Anāgāmi* eliminates latent state of attachment to sensual pleasures and latent state of hatred, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of attachment to sensual pleasures and latent state of hatred, and also eliminates latent state of pride.

This person eliminates latent state of pride. Does that person eliminate latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This person eliminates latent state of attachment to sensual pleasures and latent state of hatred. Does that person eliminate latent state of wrong-views .....pe..... latent state of doubts?

Yes.

This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual pleasures and latent state of hatred?

Two persons eliminate latent state of doubts, and those persons do not eliminate latent state of attachment to sensual pleasures and latent state of hatred. Two persons eliminate latent state of doubts, and also eliminate latent state of attachment to sensual pleasures and latent state of hatred.

This person eliminates latent state of attachment to sensual pleasures and latent state of hatred. Does that person eliminate latent state of attachment to existence.....pe.....latent state of ignorance?

*Anāgāmi* eliminates latent state of attachment to sensual pleasures and latent state of hatred, and that person does not eliminate latent state of ignorance. *Arahant* eliminates latent state of attachment to sensual pleasures and latent state of hatred, and also eliminates latent state of ignorance.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.  
(*DUKAMŪLAKAṂ*)

271. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person eliminate latent state of wrong-views .....pe..... latent state of doubts?

Yes.

This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Two persons eliminate latent state of doubts, and that person does not eliminate latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi* eliminates latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of doubts, and also eliminates latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person eliminates latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person eliminate latent state of attachment to existence .....pe..... latent state of ignorance?

Yes.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.  
(*TIKAMŪLAKAṂ*)

272. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that person eliminate latent state of doubts?

Yes.

This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Two persons eliminate latent state of wrong-views and latent state of doubts, and those persons do not eliminate latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi* eliminates latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of doubts, and also eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views .....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

273. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that person eliminate latent state of attachment to existence .....pe..... latent state of ignorance?

Yes.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Yes.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

274. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that person eliminate latent state of ignorance?

Yes.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

#### REGULAR (ANULOMA) PLANE (OKĀSA)

275. Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.<sup>50</sup>

Latent state of hatred has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.

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<sup>50</sup> Why is it “neither (it) has eliminated nor (it) has not eliminated should be said,” rather than “no” just like in CHAPTER ON LATENCY (ANUSAYA VĀRA)? It is said as there is no relation at that certain plane. The plane where latent state of attachment to sensual pleasures arises is at one plane, and latent state of hatred is at another. The latent state of attachment to sensual pleasures arises at the pleasant feeling and indifferent feeling of sensual element (*Kāma Dhātu*) to the person who is meditating on *Magga*. That person, at that certain plane, on *Magga* moment, has eliminated that latent state of attachment to sensual pleasures. Latent state of hatred does not arise on that same (certain) plane/situation (as latent state of attachment to sensual pleasures does) and vice versa. So when it is asked, “Does latent state of hatred has eliminated at the same (certain) plane where latent state of attachment to sensual pleasures arise?” then, neither (it) has eliminated nor (it) has not eliminate should be said is the (only) appropriate answer. E.g. the southern monastery has a mango tree, and it has no jack-fruit tree. The northern monastery has a jack-fruit tree, and it has no mango tree. When each monastery is cutting down its tree (respectively), Mr. A is the one who is cutting the mango tree at the southern monastery. If he (Mr. A) is asked whether he has cut jack-fruit tree at the southern monastery; as that (southern monastery) has no jack-fruit, “neither it is cut nor it is not cut” should be replied.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

Yes.

Latent state of pride has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

In the fine-material element and immaterial element, latent state of pride has been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes. In the two feelings of sensual element, latent state of pride has been eliminated and latent state of attachment to sensual pleasures also has been eliminated.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane? .....pe..... Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of doubts has been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes. In the two feelings of sensual element, latent state of doubts has been eliminated and latent state of attachment to sensual pleasures also has been eliminated.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance has been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance has been eliminated and latent state of attachment to sensual pleasures also has been eliminated.

276. Latent state of hatred has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of pride has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of hatred has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane? .....pe..... Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has been eliminated; latent state of hatred has not been eliminated at that plane. In un-pleasant feeling, latent state of doubts has been eliminated and latent state of hatred also has been eliminated.

Latent state of hatred has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.

Latent state of hatred has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has been eliminated; latent state of hatred has not been eliminated at that plane. In un-pleasant feeling, latent state of ignorance has been eliminated and latent state of hatred also has been eliminated.

277. Latent state of pride has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane? .....pe..... Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

In un-pleasant feeling, latent state of doubts has been eliminated; latent state of pride has not been eliminated at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has been eliminated and latent state of pride also has been eliminated.

Latent state of pride has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

In the two feelings of sensual element, latent state of pride has been eliminated; latent state of attachment to existence has not been eliminated at that plane. In the fine-material element and immaterial element, latent state of pride has been eliminated and latent state of attachment to existence also has been eliminated.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

Yes.

Latent state of pride has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

In un-pleasant feeling, latent state of ignorance has been eliminated; latent state of pride has not been eliminated at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has been eliminated and latent state of pride also has been eliminated.

278. Latent state of wrong-views has been eliminated at this plane. Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?

Yes.

Latent state of wrong-views has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

In the three feelings of sensual element, latent state of wrong-views has been eliminated; latent state of attachment to existence has not been eliminated at those planes. In the fine-material element and immaterial element, latent state of wrong-views has been eliminated and latent state of attachment to existence also has been eliminated.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?

Yes.

Latent state of wrong-views has been eliminated at this plane. Has latent state of ignorance been eliminated at the plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?

Yes.

279. Latent state of doubts has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

In the three feelings of sensual element, latent state of doubts has been eliminated; latent state of attachment to existence has not been eliminated at those planes. In the fine-material element and immaterial element, latent state of doubts has been eliminated and latent state of attachment to existence also has been eliminated.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of doubts been eliminated at that plane?

Yes.

280. Latent state of attachment to existence has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

In the three feelings of sensual element, latent state of ignorance has been eliminated; latent state of attachment to existence has not been eliminated at that plane. In the fine-material element and immaterial element, latent state of ignorance has been eliminated and latent state of attachment to existence also has been eliminated.

END OF CHAPTER WITH ONE-BASE.  
(*EKAMŪLAKAM*)

281. Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of pride been eliminated at that plane?

None.<sup>51</sup>

Latent state of pride has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane?

In the fine-material element and immaterial element, latent state of pride has been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures has been eliminated; latent state of hatred has not been eliminated at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane? .....pe..... Has latent state of doubts been eliminated at that plane?

None.

Latent state of doubts has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane?

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<sup>51</sup> ( in Pāli ) *Naṭṭhi* = There is no such plane/state ( as the certain statement itself is impossible)

In the fine-material element and immaterial element, latent state of doubts has been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?  
None.

Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane?  
Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?  
None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance has been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes.

END OF CHAPTER WITH TWO-BASE.  
(*DUKAMŪLAKAM*)

282. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane? .....pe.... Has latent state of doubts been eliminated at that plane?

None.

Latent state of doubts has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts and latent state of pride have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

None.

Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance and latent state of pride have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

283. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have been eliminated at this plane. Has latent state of doubts been eliminated at that plane?

None.

Latent state of doubts has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at that plane. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

None.

Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

284. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

None.

Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

END OF CHAPTER WITH FIVE-BASE.

(*PAÑCAKAMŪLAKAM*)

285. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of hatred and latent state of attachment to existence have not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence have been eliminated at those planes.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)



286. This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of pride at that plane?

*Anāgāmi*, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures; and that person has not eliminated latent state of pride at that plane. *Arahant*, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures, and also has eliminated latent state of pride.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

*Arahant*, in the fine-material element and immaterial element, has eliminated latent state of pride; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of pride, and also have eliminated latent state of attachment to sensual pleasures.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of wrong-views at that plane?

Yes.

This person has eliminated latent state of wrong-views at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of wrong-views; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of wrong-views; and those persons have not eliminated latent state of attachment to sensual pleasures at those planes. Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of wrong-views; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, latent state of wrong-views, and also have eliminated latent state of attachment to sensual pleasures.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts; and that person has not eliminated latent state of attachment to sensual pleasures at those planes. Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, and also have eliminated latent state of attachment to sensual pleasures.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of attachment to existence at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of ignorance at that plane?

*Anāgāmi*, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures; and that person has not eliminated latent state of ignorance at those planes. *Arahant*, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures, and also has eliminated latent state of ignorance.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

*Arahant*, in un-pleasant feeling and in the fine-material element and immaterial element, has eliminated latent state of ignorance; and for latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, and also have eliminated latent state of attachment to sensual pleasures.

287. This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of pride at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of wrong-views .....pe..... latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of hatred at that plane?

Two persons, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those person at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts; and those persons have not eliminated latent state of hatred. Two persons, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts, and also have eliminated latent state of hatred.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of attachment to existence at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of ignorance at that plane?

*Anāgāmi*, in un-pleasant feeling, has eliminated latent state of hatred; and that person has not eliminated latent state of ignorance at that plane. *Arahant*, in un-pleasant feeling, has eliminated latent state of hatred, and also has eliminated latent state of ignorance.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of hatred at that plane?

*Arahant*, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, has eliminated latent state of ignorance; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance, and also have eliminated latent state of hatred.

288. This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of wrong-views .....pe..... latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of pride at that plane?

Three persons, in un-pleasant feeling, have eliminated latent state of doubts; and for latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of pride at those planes. *Arahant*, in un-pleasant feeling, has eliminated latent state of doubts; and for latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of doubts, and also have eliminated latent state of pride.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of attachment to existence at that plane?

*Arahant*, in the two feelings of sensual pleasures, has eliminated latent state of pride; and for latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of pride, and also have eliminated latent state of attachment to existence.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of pride at that plane?

Yes.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of ignorance at that plane?

Yes.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of pride at that plane?

*Arahant*, in un-pleasant feeling, has eliminated latent state of ignorance; and for latent state of pride, neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of ignorance, and also have eliminated latent state of pride.

289. This person has eliminated latent state of wrong-views at this plane. Has that person eliminated latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of wrong-views at that plane?

Yes.....pe.....

290. This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to existence at that plane?

Three persons, in the three feelings of sensual pleasures, have eliminated latent state of doubts; and for latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of attachment to existence at those planes. *Arahant*, in the three feelings of sensual pleasures, has eliminated latent state of doubts; and for latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of doubts, and also have eliminated latent state of attachment to existence.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of ignorance at that plane?

Three persons, in the three feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of ignorance at those planes. *Arahant*, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, has eliminated latent state of doubts, and also has eliminated latent state of ignorance.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of doubts at that plane?

Yes.

291. This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of ignorance at that plane?

Yes.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to existence at that plane?

*Arahant*, in the three feelings of sensual pleasures, has eliminated latent state of ignorance; and for latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of ignorance, and also have eliminated latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.  
(*EKAMŪLAKAM*)

292. This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of pride at that plane?

None.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Arahant*, in the fine-material element and immaterial element, has eliminated latent state of pride; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of pride and latent state of attachment to sensual pleasures; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of wrong-views .....pe..... latent state of doubts at that plane?  
None.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at

those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts; and those persons have not eliminated latent state of attachment to sensual pleasures at those planes; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts; and those persons have not eliminated latent state of hatred at those planes; and for latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts and latent state of attachment to sensual pleasures; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts and latent state of hatred; and for latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of attachment to existence at that plane?

None.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of ignorance at that plane?

None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Arahant*, in the fine-material element and immaterial element, has eliminated latent state of ignorance; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance and latent state of attachment to sensual pleasures; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance and latent state of hatred; and for latent state of attachment to sensual pleasures, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

293. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person eliminated latent state of wrong-views .....pe..... latent state of doubts at that plane?

None.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of pride at those planes; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts; and those persons have not eliminated latent state of attachment to sensual pleasures and latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts;

and those persons have not eliminated latent state of hatred at those planes ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said. *Anāgāmi*, in the fine-material element and immaterial element, has eliminated latent state of doubts; and that person has not eliminated latent state of pride at that plane; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts and latent state of attachment to sensual pleasures; and those persons have not eliminated latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons , in un-pleasant feeling, have eliminated latent state of doubts and latent state of hatred ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. *Arahant*, in the fine-material element and immaterial element, has eliminated latent state of doubts and latent state of pride ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride ; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts and latent state of hatred ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person eliminated latent state of attachment to existence at that plane?  
None.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?  
(That person at that plane) has eliminated latent state of pride; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person eliminated latent state of ignorance at that plane?  
None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?  
*Arahant* , in the fine-material element and immaterial element, has eliminated latent state of ignorance and latent state of pride ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride ; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance and latent state of pride ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

END OF CHAPTER WITH THREE-BASE.  
(*TIKAMŪLAKAM*)

294. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Has that person eliminated latent state of doubts at that plane?  
None.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts and latent state of wrong-views; and those persons have not eliminated latent state of pride at those planes; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts and latent state of wrong-views; and those persons have not eliminated latent state of attachment to sensual pleasures and latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts and latent state of wrong-views; and those persons have not eliminated latent state of hatred at those planes; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said. *Anāgāmi*, in the fine-material element and immaterial element, has eliminated latent state of doubts and latent state of wrong-views; and that person has not eliminated latent state of pride at that plane; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, latent state of attachment to sensual pleasures and latent state of wrong-views; and those persons have not eliminated latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts, latent state of hatred and latent state of wrong-views ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said. *Arahant* , in the fine-material element and immaterial element, has eliminated latent state of doubts, latent state of pride and latent state of wrong-views ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views ; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts, latent state of hatred and latent state of wrong-views ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

295. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person eliminated latent state of attachment to existence at that plane?

None.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

*Arahant*, in the fine-material element and immaterial element, has eliminated latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person eliminated latent state of ignorance at that plane?

None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

*Arahant*, in the fine-material element and immaterial element, has eliminated latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

END OF CHAPTER WITH FIVE-BASE.  
(PAÑCAKAMŪLAKAM)

296. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Has that person eliminated latent state of ignorance at that plane?

None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

*Arahant*, in the fine-material element and immaterial element, has eliminated latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of hatred and latent state of attachment to existence, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts latent state of doubts; and for latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

END OF CHAPTER WITH SIX-BASE.  
(CHAKKAMŪLAKAM)

END OF CHAPTER ON ELIMINATION IN REGULAR.  
(PAHĪNA VĀRE ANULOMAM)

## 5. CHAPTER ON ELIMINATION IN REGULAR (PAHĪNA VĀRA)

REVERSE (PAṬĪLOMA) PERSON (PUGGALA)

297. This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of hatred?

Yes.

This person has not eliminated latent state of hatred. Has that person not eliminated latent state of attachment to sensual pleasures?

Yes.



This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of pride?

Yes.

This person has not eliminated latent state of pride. Has that person not eliminated latent state of attachment to sensual pleasures?

*Anāgāmi* has not eliminated latent state of pride; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures. Three persons have not eliminated latent state of pride, and also have not eliminated latent state of attachment to sensual pleasures.

This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of wrong-views.....pe.....latent state of doubts?

Two persons have not eliminated latent state of attachment to sensual pleasures; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of attachment to sensual pleasures, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures?

Yes.

This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of attachment to existence.....pe..... latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures?

*Anāgāmi* has not eliminated latent state of ignorance; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures.

298. This person has not eliminated latent state of hatred. Has that person not eliminated latent state of pride?

Yes.

This person has not eliminated latent state of pride. Has that person not eliminated latent state of hatred?

*Anāgāmi* has not eliminated latent state of pride; (and it is) not that person has not eliminated latent state of hatred. Three persons have not eliminated latent state of pride, and also have not eliminated latent state of hatred.

This person has not eliminated latent state of hatred. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts?

Two persons have not eliminated latent state of hatred; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of hatred, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of hatred?

Yes.

This person has not eliminated latent state of hatred. Has that person not eliminated latent state of attachment to existence.....pe.....latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of hatred?

*Anāgāmi* has not eliminated latent state of ignorance; (and it is) not that person has not eliminated latent state of hatred. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of hatred.

299. This person has not eliminated latent state of pride. Has that person not eliminated latent state of wrong-views.....pe.....latent state of doubts?

Three persons have not eliminated latent state of pride; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of pride, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of pride?  
Yes.

This person has not eliminated latent state of pride. Has that person not eliminated latent state of attachment to existence.....pe.....latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of pride?

Yes.

300. This person has not eliminated latent state of wrong-views. Has that person not eliminated latent state of doubts?

Yes.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of wrong-views?

Yes.....pe.....

301. This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to existence.....pe.....latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of doubts?

Three persons have not eliminated latent state of ignorance; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of ignorance, and also has not eliminated latent state of doubts.

302. This person has not eliminated latent state of attachment to existence. Has that person not eliminated latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.  
(*EKAMŪLAKAM*)

303. This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of pride?

Yes.

This person has not eliminated latent state of pride. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred?

*Anāgāmi* has not eliminated latent state of pride; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Three persons have not eliminated latent state of pride, and also have not eliminated latent state of attachment to sensual pleasures and latent state of hatred.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts?

Two persons have not eliminated latent state of attachment to sensual pleasures and latent state of hatred; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of attachment to sensual pleasures and latent state of hatred, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Has that person not eliminated latent state of attachment to existence.....pe..... latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred?

*Anāgāmi* has not eliminated latent state of ignorance; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

304. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred latent state of hatred and latent state of pride. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts?

Two persons have not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Has that person not eliminated latent state of attachment to existence.....pe..... latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

*Anāgāmi* has not eliminated latent state of ignorance and latent state of pride; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAṂ*)

305. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Has that person not eliminated latent state of doubts?

Yes.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Yes.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(*CATUKKAMŪLAKAṂ*)

306. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Has that person not eliminated latent state of attachment to existence.....pe..... latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

*Anāgāmi* has not eliminated latent state of ignorance and latent state of pride ; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-

views and latent state of doubts. Two persons have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; (and it is) not those persons have not eliminated latent state of wrong-views and latent state of doubts. *Puthujjana* has not eliminated latent state of ignorance, and also has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(*PAÑCAKAMŪLAKAM*)

307. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Has that person not eliminated latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

*Anāgāmi* has not eliminated latent state of ignorance, latent state of pride and latent state of attachment to existence ; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence ; (and it is) not those persons have not eliminated latent state of wrong-views and latent state of doubts. *Puthujjana* has not eliminated latent state of ignorance, and also has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REVERSE (*PAṬILOMA*) PLANE (*OKĀSA*)

308. Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?

Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of hatred has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

Yes.

Latent state of pride has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of pride has not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, latent state of pride has not been eliminated and latent state of attachment to sensual pleasures also has not been eliminated latent.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane? .....pe..... Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of doubts has not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, latent

state of doubts has not been eliminated and latent state of attachment to sensual pleasures also has not been eliminated.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of attachment to existence has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance has not been eliminated; and for latent state of attachment to sensual pleasures, neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said. In the two feelings of sensual element, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

309. Latent state of hatred has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of pride lays latent at this plane. Does latent state of hatred lay latent at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of hatred has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane? .....pe..... Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has not been eliminated; and for latent state of hatred, neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said. In un-pleasant feeling, latent state of doubts has not been eliminated and latent state of hatred also has not been eliminated.

Latent state of hatred has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of attachment to existence has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of hatred has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has not been eliminated; and for latent state of hatred, neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said. In un-pleasant feeling, latent state of ignorance has not been eliminated and latent state of hatred also has not been eliminated.

310. Latent state of pride has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane? .....pe..... Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

In un-pleasant feeling, latent state of doubts has not been eliminated; and for latent state of pride, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has not been eliminated and latent state of pride also has not been eliminated.

Latent state of pride has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

In the two feelings of sensual element, latent state of pride has not been eliminated; and for latent state of attachment to existence, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the fine-material element and immaterial element, latent state of pride has not been eliminated and latent state of attachment to existence also has not been eliminated.

Latent state of attachment to existence has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

Yes.

Latent state of pride has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

In un-pleasant feeling, latent state of ignorance has not been eliminated; and for latent state of pride, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has not been eliminated and latent state of pride also has not been eliminated.

311. Latent state of wrong-views has not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane?

Yes....pe.....

312. Latent state of doubts has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

In the three feelings of sensual element, latent state of doubts has not been eliminated; and for latent state of attachment to existence, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the fine-material element and immaterial element, latent state of doubts has not been eliminated and latent state of attachment to existence also has not been eliminated.

Latent state of attachment to existence has not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?

Yes.

313. Latent state of attachment to existence has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

In the three feelings of sensual element, latent state of ignorance has not been eliminated; and for latent state of attachment to existence, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the fine-material element and immaterial element, latent state of ignorance has not been eliminated and latent state of attachment to existence also has not been eliminated.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

314. Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

None.

Latent state of pride has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of pride has not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane? .....pe..... Has latent state of doubts not been eliminated at that plane?

None.

Latent state of doubts has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts has not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures have not been eliminated; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of doubts and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance has not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAṂ)

315. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane? .....pe..... Has latent state of doubts not been eliminated at that plane?

None.

Latent state of doubts has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts and latent state of pride have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride have not been eliminated; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of doubts and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance and latent state of pride have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

316. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?

None.

Latent state of doubts has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-



pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance, latent state of hatred and latent state of wrong-views have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

317. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

318. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated; and for latent state of hatred and latent state of attachment to existence, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAṂ)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

319. This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of pride at that plane?

Yes.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

*Anāgāmi*, in the fine-material element and immaterial element, has not eliminated latent state of pride; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures. Three persons, in the fine-material element and immaterial

element, have not eliminated latent state of pride; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride, and also have not eliminated latent state of attachment to sensual pleasures.

This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of wrong-views.....pe.....latent state of doubts at that plane?

Two persons, in two feelings of sensual pleasures, have not eliminated latent state of attachment to sensual pleasures; and it is not those persons have not eliminated latent state of doubts. *Puthujjana*, in two feelings of sensual pleasures, has not eliminated latent state of attachment to sensual pleasures, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

*Puthujjana*, in un-pleasant feeling and in the fine-material element and immaterial element, has not eliminated latent state of doubts; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts, and also have not eliminated latent state of attachment to sensual pleasures.

This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of ignorance at that plane?

Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

*Anāgāmi*, in un-pleasant feeling and in the fine-material element and immaterial element, has not eliminated latent state of ignorance; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of attachment to sensual pleasures. Three persons, in un-pleasant feeling and in the fine-material element and immaterial element, have not eliminated latent state of ignorance; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures.

320. This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of pride at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of wrong-views.....pe.....latent state of doubts at that plane?

Two persons, in un-pleasant feeling, have not eliminated latent state of hatred, and also have not eliminated latent state of doubts. *Puthujjana*, in un-pleasant feeling, has not eliminated latent state of hatred, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of hatred at that plane?

*Puthujjana*, in two feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of doubts; and to latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of doubts, and also have not eliminated latent state of hatred.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of ignorance at that plane?

Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of hatred at that plane?

*Anāgāmi*, in two feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of ignorance; and to latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of hatred. Three persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of ignorance; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance, and also have not eliminated latent state of hatred.

321. This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of wrong-views.....pe.... latent state of doubts at that plane?

Three persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of pride; and it is not those persons have not eliminated latent state of doubts. *Puthujjana*, in two feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of pride, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of pride at that plane?

*Puthujjana*, in un-pleasant feeling, has not eliminated latent state of doubts; and to latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of doubts, and also have not eliminated latent state of pride.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Four persons, in two feelings of sensual pleasures, have not eliminated latent state of pride; and to latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have not eliminated latent state of pride, and also have not eliminated latent state of attachment to existence.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of pride at that plane?  
Yes.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of ignorance at that plane?  
Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of pride at that plane?

Four persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and to latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of ignorance, and also have not eliminated latent state of pride.

322. This person has not eliminated latent state of wrong-views at this plane. Has that person not eliminated latent state of doubts at that plane?  
Yes.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of wrong-views at that plane?  
Yes.....pe.....

323. This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

*Puthujjana*, in three feelings of sensual pleasures, has not eliminated latent state of doubts; and to latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have not eliminated latent state of doubts, and also have not eliminated latent state of attachment to existence.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of doubts at that plane?

Three persons, in the fine-material element and immaterial element, have not eliminated latent state of attachment to existence; and it is not those persons have not eliminated latent state of doubts. *Puthujjana*, in the fine-material element and immaterial element, has not eliminated latent state of attachment to existence, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of ignorance at that plane?  
Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of doubts at that plane?

Three persons, in three feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of doubts. *Puthujjana*, in three feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of ignorance, and also has not eliminated latent state of doubts.

324. This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of ignorance at that plane?  
Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Four persons, in three feelings of sensual pleasures, have not eliminated latent state of ignorance; and to latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in the fine-material element

and immaterial element, have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.  
(EKAMŪLAKAM)

325. This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of pride at that plane?

None.

This person has not eliminated pride at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Anāgāmi*, in the fine-material element and immaterial element, has not eliminated latent state of pride; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Three persons, in the fine-material element and immaterial element, have not eliminated latent state of pride; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride and latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts at that plane?

None.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Puthujjana*, in the fine-material element and immaterial element, has not eliminated latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts and latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in unpleasant feeling, have not eliminated latent state of doubts and latent state of hatred; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

None.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of ignorance at that plane?

None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Anāgāmi*, in the fine-material element and immaterial element, has not eliminated latent state of ignorance; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those

persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance ; and it is not those persons have not eliminated latent state of hatred ; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Three persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of attachment to sensual pleasures ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of hatred ; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

END OF CHAPTER WITH TWO-BASE.  
(*DUKAMŪLAKAM*)

326. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts at that plane?

None.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

*Puthujjana* , in the fine-material element and immaterial element, has not eliminated latent state of doubts and latent state of pride ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of doubts and latent state of hatred ; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

None.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

(That person at that plane) has not eliminated latent state of pride; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person not eliminated latent state of ignorance at that plane?

None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

*Anāgāmi* , in the fine-material element and immaterial element, has not eliminated latent state of ignorance and latent state of pride ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of

ignorance and latent state of pride ; and it is not those persons have not eliminated latent state of attachment to sensual pleasures ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of ignorance ; and it is not those persons have not eliminated latent state of hatred ; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Three persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance and latent state of pride ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of hatred ; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

327. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Has that person not eliminated latent state of doubts at that plane?

None.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

*Puthujjana* , in the fine-material element and immaterial element, has not eliminated latent state of doubts, latent state of pride and latent state of wrong-views ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of doubts, latent state of hatred and latent state of wrong-views ; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

328. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

None.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Three persons, in the fine-material element and immaterial element, have not eliminated latent state of attachment to existence and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. *Puthujjana*, in the fine-material element and immaterial element, has not eliminated latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.



This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person not eliminated latent state of ignorance at that plane?

None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

*Anāgāmi*, in the fine-material element and immaterial element, has not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures, latent state of wrong-views and latent state of doubts; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of hatred, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Two persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of hatred; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. *Puthujjana*, in the fine-material element and immaterial element, has not eliminated latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures latent state of pride, latent state of wrong-views and latent state of doubts; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

END OF CHAPTER WITH FIVE-BASE.

(*PAÑČAKAMŪLAKAṂ*)

329. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Has that person not eliminated latent state of ignorance at that plane?

None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

*Anāgāmi*, in the fine-material element and immaterial element, has not eliminated latent state of ignorance, latent state of pride and latent state of attachment to existence; and it is not those persons have not

eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures, latent state of wrong-views and latent state of doubts; and to latent state of hatred and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of hatred, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Two persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance, latent state of pride and latent state of attachment to existence ; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of hatred and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of hatred; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. *Puthujjana*, in un-pleasant feeling, has not eliminated latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and to latent state of hatred and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

END OF CHAPTER WITH SIX-BASE.  
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON ELIMINATION IN REVERSE.  
(*PAHĪNA VĀRE PAṬILOMAṀ*)

END OF CHAPTER ON ELIMINATION.  
(*PAHĪNA VĀRO*)

6. CHAPTER ON ARISE (*UPPAZZANA*<sup>52</sup> *VĀRA*)

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<sup>52</sup> Same as the CHAPTER ON LATENCY (*ANUSAYA VĀRA*). Verb is now “arise” rather than “lays latent.” When the word (*upazzati*) arises is seen, do not take only “at the arising-moment”. As long as (the respective latent state) has not been eliminated by *Maggā*; for that time being, take (all) three periods: had arisen (past), arise (present) and will arise (future).

330. Latent state of attachment to sensual pleasures arises to this person. Does latent state of hatred arise to that person?

Yes.

Latent state of hatred arises to this person. Does latent state of attachment to sensual pleasures to that person?

Yes.

Latent state of attachment to sensual pleasures arises to this person. Does latent state of pride arise to that person?

Yes.

Latent state of pride arises to this person. Does latent state of attachment to sensual pleasures to that person?

In *Anāgāmi*, latent state of pride arises; and latent state of attachment to sensual pleasures does not arise at that person. Both latent state of pride and latent state of attachment to sensual pleasures arise in three persons.

DO THE EXPANDING.  
(*VITTHĀRETABBAM*)

331. Latent state of attachment to sensual pleasures does not arise to this person. Does latent state of hatred not arise to that person?

Yes.

Latent state of hatred does not arise to this person. Does latent state of attachment to sensual pleasures not arise to that person?

Yes.

Latent state of attachment to sensual pleasures does not arise to this person. Does latent state of pride not arise to that person?

In *Arahant*, latent state of attachment to sensual pleasures does not arise, and latent state of pride also does not arise.

Latent state of pride does not arise to this person. Does latent state of attachment to sensual pleasures not arise to that person?

Yes.

DO THE EXPANDING.  
(*VITTHĀRETABBAM*)

END OF CHAPTER ON ARISING.  
(*UPPAZZANA VĀRO*)

## 7.CHAPTER ON QUESTIONING OF ELEMENT (*DHĀTUPUCCHĀ VĀRA*)

332. This person, who was died from sensual element<sup>53</sup>, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?<sup>54</sup>

This person, who was died from sensual element, and is born in fine-material element<sup>55</sup>. For that person:

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<sup>53</sup> Eleven planes of sensual pleasures

<sup>54</sup> Analysed (i.e., how may latent states arise and how many do not)

<sup>55</sup> Sixteen planes of fine-material

How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?  
This person, who was died from sensual element, and is born in immaterial element<sup>56</sup>. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

This person, who was died from sensual element, and is born in not sensual element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?  
This person, who was died from sensual element, and is born in not fine-material element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?  
This person, who was died from sensual element, and is born in not immaterial element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

This person, who was died from sensual element, and is born neither in sensual element nor immaterial element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?  
This person, who was died from sensual element, and is born neither in fine-material element nor in immaterial element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?  
This person, who was died from sensual element, and is born neither in sensual element nor in fine-material element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

END OF CHAPTER ON SENSUAL ELEMENT BASE.  
(*KĀMADHĀTUMŪLAKAM*)

333. This person, who was died from fine-material element, and is born in fine-material element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?  
This person, who was died from fine-material element, and is born in sensual element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?  
This person, who was died from fine-material element, and is born in immaterial element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

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<sup>56</sup> Four planes of immaterial

This person, who was died from fine-material element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

#### END OF CHAPTER ON FINE-MATERIAL ELEMENT BASE.

(*RŪPADHĀTUMŪLAKAṂ*)

334. This person, who was died from immaterial element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

#### END OF CHAPTER ON IMMATERIAL ELEMENT BASE.

*(ARŪPADHĀTUMŪLAKAM)*

335. This person, who was died from not sensual element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

#### END OF CHPTER ON NOT SENSUAL ELEMENT BASE.

*(NAKĀMADHĀTUMŪLAKAM)*

336. This person, who was died from not fine-material element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?  
This person, who was died from not fine-material element, and is born neither in sensual element nor in fine-material element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

END OF CHAPTER ON NOT FINE-MATERIAL ELEMENT BASE.  
(*NARŪPADHĀTUMŪLAKAṂ*)

337. This person, who was died from not immaterial element, and is born in sensual element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?  
This person, who was died from not immaterial element, and is born in fine-material element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?  
This person, who was died from not immaterial element, and is born in not immaterial element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

This person, who was died from not immaterial element, and is born in not sensual element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?  
This person, who was died from not immaterial element, and is born in not fine-material element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?  
This person, who was died from not immaterial element, and is not born in not immaterial element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

This person, who was died from not immaterial element, and is born neither in sensual element nor in immaterial element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?  
This person, who was died from not immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:  
How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?  
This person, who was died from not immaterial element, and is born neither in sensual element nor in fine-material element. For that person:



How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

END OF CHAPTER ON NOT IMMATERIAL ELEMENT BASE.  
(*NAARŪPADHĀTUMŪLAKAM*)

338. This person, who was died neither from sensual element nor immaterial element, and is born in sensual element. For that person:

How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

This person, who was died neither from sensual element or immaterial element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?  
How many latent states (still) not lay latent?  
How many latent states (can) be classified?

END OF CHAPTER ON NOT SENSUAL ELEMENT OR NOT IMMATERIAL ELEMENT BASE.

(NAKĀMANAARŪPADHĀTUMŪLAKAṂ)

339. This person, who was died neither from fine-material element nor immaterial element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element or immaterial element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

END OF CHAPTER ON NOT FINE-MATERIAL OR NOT IMMATERIAL ELEMENT BASE.

(NARŪPANAARŪPADHĀTUMŪLAKAṂ)

340. This person, who was died neither from sensual element nor fine-material element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

END OF CHAPTER ON NOT SENSUAL ELEMENT OR NOT FINE-MATERIAL ELEMENT BASE.

*(NAKĀMANARŪPADHĀTUMŪLAKAM)*

END OF CHAPTER ON QUESTIONING OF ELEMENT.

*(DHĀTUPUCCHĀ VĀRO)*

7. CHAPTER ON ANSWERING OF ELEMENT

(DHĀTUVISAZZANĀ VĀRA)

341. The persons, who were died from sensual element, and are born in sensual element. Seven latent states lay latent to some of them<sup>57</sup>. Five latent states lay latent to some of them.<sup>58</sup> There is none in latent states classification.<sup>59</sup>

The persons, who were died from sensual element, and are born in fine-material element.<sup>60</sup> Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in not immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither sensual element nor immaterial element. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither fine-material element nor immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON SENSUAL ELEMENT BASE.

(KĀMADHĀTUMŪLAKAṂ)

342. The persons, who were died from fine-material element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in sensual element. Seven latent states lay latent to those persons<sup>61</sup>. There is none in latent states classification.

<sup>57</sup> *Puthujjana* persons

<sup>58</sup> *Sotāpanna* persons and *Sakadāgāmi* persons

<sup>59</sup> (In Pāli) *anusayā bharigā natthi*: *anusayā* = latent states; *bharigā* - *bharizitabbā* = there lays such (latent states), and there does not lay such (latent states); such classification; *natthi* = (is) none. [Seven latent states lay latent in *Puthujjana*. In these seven, these latent states lay latent; these latent states do not lay latent; these latent states sometimes lay latent; these latent states sometimes do not lay latent: such classification should not be done. Because according to respective *Okāsa*, variation takes place. For instance, at *Puthujjana* alone, at the un-pleasant feeling of Kāma Dhātu, latent state of attachment to sensual pleasures does not lay latent, but lays latent (again) at pleasant feeling of Kāma Dhātu. So, latent states should not be classified by means of element. And should not be done at *Sotāpanna* and *Sakadāgāmi* as well ]

<sup>60</sup> There is no latent state of hatred in fine-material plane. There is also no latent state in the plane of *Asarīnasatta* (non-percipient beings). Even though such absence as of planes, still "seven latent states lay latent..." is answered as the beings (*Puthujjana*) of those planes have not eliminated the latent states by *Magga* (i.e., not arising; but had arisen and will arise).

<sup>61</sup> Only *Ti-hetuka* (three-rooted) or *Ahetuka* (non-rooted) *Puthujjana* (as seven latent states are mentioned) were died in fine-material planes, and *Dvi-hetuka* (two-rooted) or *Ti-hetuka* (three-rooted) *Puthujjana* are born in sensual planes. *Ariyā* persons do not low down (come down) from the upper immaterial planes.

All *Ariyā* persons who are of *Vehapphala* (Great realm; the 4<sup>th</sup> or the highest *rupāvacara jhāna*) plane, of *Akaññītha* (the 5<sup>th</sup> or the highest pure-abode) plane and of *Nevasaññānāsāññāyatana* (the 4<sup>th</sup> or the highest *arupāvacara jhāna*) plane will never reborn at another plane again. The *Ariyā* persons who are of higher

The persons, who were died from fine-material element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in not immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in neither sensual element nor immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in neither fine-material nor immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in neither sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON FINE-MATERIAL ELEMENT BASE.  
(RŪPADHĀTUMŪLAKAM)

343. The persons, who were died from immaterial element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who was died from immaterial element, and is born in fine-material element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not sensual element<sup>62</sup>. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who was died from immaterial element, and is born neither in sensual element nor immaterial element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

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*Brahma* plane will never reborn at the lower *Brahma* plane. Needless to say from *Brahma* plane to *Kāma* plane for the *Ariyā* persons. There is none.

<sup>62</sup> Even though *not sensual element*, from immaterial element to fine-material is impossible. So, immaterial element to another (immaterial element) should be understood. "Why there is no bearing in fine-material plane for the person who is from immaterial plane"? If asked, there is no *rūpa-jhāna kusala* which is able to perform *paṭisandi-citta* of fine-material element in the immaterial plane.

The persons, who were died from immaterial element, and are born neither in fine-material element nor immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from immaterial element, and are born neither in sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHPATER ON IMMATERIAL ELEMENT BASE.  
(ARŪPADHĀTUMŪLAKAM)

344. The persons, who were died from not sensual element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in not immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born neither in sensual element nor immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born neither in fine-material element nor immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from not sensual element, and are born neither in sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHPATER ON NOT SENSUAL ELEMENT BASE.  
(NAKĀMADHĀTUMŪLAKAM)

345. The persons, who were died from not fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.







The persons, who were died neither from fine-material element nor immaterial element, and are born neither in fine-material element nor in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from fine-material element nor immaterial element, and are born neither in sensual element nor in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON NOT FINE-MATERIAL OR NOT IMMATERIAL ELEMENT BASE.

*(NARŪPANAARŪPADHĀTUMŪLAKAM)*

349. The persons, who were died neither from sensual element nor fine-material element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who was died neither from fine-material element nor immaterial element, and reborn in fine-material element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

The persons, who were died neither from fine-material element nor immaterial element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born in not immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who were died neither from sensual element nor fine-material element, and are born neither in sensual element nor in immaterial element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born neither in fine-material element nor in immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born neither in sensual element nor in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON NOT SENSUAL ELEMENT OR NOT FINE-MATERIAL ELEMENT BASE.

*(NAKĀMANARŪPADHĀTUMŪLAKAM)*

END OF CHAPTER ON ANSWERING OF ELEMENT.

*(DHĀTUVISAZZANĀ VĀRO)*

END OF PAIRS ON LATENT STATES.<sup>63</sup>

(ANUSAYA YAMAKAPĀLI NIṬṬHITĀ<sup>64</sup>)

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<sup>63</sup> When it is said that "latent state of attachment to sensual pleasures lays latent at the two feeling of sensual element", it should be understood in this way:

"Latent state of attachment to sensual pleasures lays latent" is said due to the main (task as in distinction) for the easy understanding. And do take that it also lays latent at *iṭṭhārum* (pleasing object) and *dhamma* which are associated (and concerning) with (*vedanā*) as well. At *iṭṭhārum* (pleasing object), *domanassa* (displeasure) does not lay latent. Only at *aniṭṭhārum* (non-pleasing object), the appropriate *kilesā* (moral defilements) arise. For that reason, it should be noted that latent state of hatred lays latent only at *aniṭṭhārum* (non-pleasing object). And such method should be understood for the whole chapter of pairs on latent states.

<sup>64</sup> End of pairs on latent states which are carried along by nobles.